



LEND A HAND.

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EMIGRATION OF PAUPERS.

THE practical difficulty in our legislation on social subjects comes from the constant flux and reflux of our population. One set of people, trained in one way, make a system which works so well, that another set of people, trained in other ways, come to us to enjoy its results. The system proves not made as they would have made it, which is natural enough. For they have not made any such system where they were born, nor has any one else made it for them.

So is it that, while Mr. Carlyle and other people, who are bemoaning the unfortunate conditions of the Old World, cry out that "Emigration is the panacea for all evils," the administrators of the New World are not sure to find that it is a panacea which works without a certain occasional bitterness. They would be fools if they did not accept it, bitterness or no. But it is impossible to ask an emigrant commissioner in New York, overseeing the disposal of a shipload of people sick with typhus fever, to look on the process with the same serene satisfaction with which the steward of a Scotch or English estate looks on the clearance he has made of as many paupers whom he did not know how to care for at home.

The nation begins to look with an intelligent curiosity on

the problems which are thus suggested, as the more careful students of social order have looked on them for a generation past. Congress has ordered a commission of enquiry, from which we begin to receive valuable information.

It is interesting to note that the questions thus turning up, between nation and nation, are closely akin to those between state and state,—which have been familiar in State administration,—and to those which, since the days of Queen Elizabeth, have been passing back and forth between parish and parish, or, as we say in New England, between town and town.

The justly celebrated poor-laws of Elizabeth made each parish responsible, to a certain extent, for the food and shelter—for the life, so to speak—of every person who belonged to that parish. Lamartine said, in the midst of the fierce agonies of his little reign, that, had there been any such system in France, France would have been spared the horrors of all her revolutions; perhaps, indeed, she would have been spared the revolutions. The principle is simple, and approves itself to human tenderness and Christian morals. But, of course, just so soon as there is any easy communication between hamlet and hamlet the question comes up, “Who belongs in Old Sarum?” and “Who belongs in Grampound?” If the table served in the alms-house in Grampound is better than that in Old Sarum, or if only one man sleeps in one bed in the Grampound alms-house, and six men in one bed in the Sarum poor-house, what is to prevent the dissatisfied pauper in Sarum from finding his way to Grampound? Nay, will not a skilful public officer in Sarum prepare a golden bridge for his passage; will he not give him a pair of stout shoes and as many crowns in his pocket as will help him there; will he not send him off with his blessing, and then “thank God he is rid of a knave?” Of course he will, and it is to meet such very natural arrangements that the “Laws of Settlement” of England have been passed; and the similar “Laws of Settlement” which are on our statute books. In the several states

they differ, but the object of all is the same: to define with precision the persons for whom each parish or town is to care, under the general theory, that, for each person born in the state, there is a place or "settlement" somewhere.

So definite are the provisions of these statutes in our early legislation, that in simple times you find many notices of "warnings" extended to strangers and to those who lodged them. The warning was given, so that these strangers might not become dependencies on the town where they were. A similar terror often makes the traveller in Europe uncomfortable now, when he does not know what the matter is. Half the police visits and registration of passports which amaze the American resident in Germany, spring from local legislation which provides, that, in case of accident, he shall not become a charge upon the municipality in whose domains he has fixed his abode.

Mr. Longfellow's poem of "Evangeline" has surrounded the wretched tale of the expatriation of the Acadians with a glamor of romance. And it is, therefore, pathetic to observe, that, for a generation, the poor people themselves, appeared to the magistrates of New England, simply as a body of several thousand persons who had no "settlement." Who should take care of these poor old men and women, ignorant of the English language, homeless and half-naked, who had been torn from their homes by the ambition of two rival crowns in Europe? Clearly enough it was not fair that the particular town where they landed or happened to fall sick should be saddled with such care until they died. Clearly, they had no town settlement. It is in the case of these Acadians, therefore, first of all, that the New England legislation had to address itself to the new problem of a proper pauper provision for foreigners, who had no local "settlement" within the colonies where they arrived.

In later times, the several American states have been obliged, in various ways, to face this problem on a much larger scale. The arrival of foreigners who will be apt to

be paupers is measured now, not by a scale of a few hundreds, or thousands, but by a register of several hundreds of thousands in every year.

Meanwhile, between the states of the Union the same interchange goes on which originally made laws of settlement necessary. Just as Sarum might dread Grampound; Illinois may come to dread Massachusetts. Shall a bright overseer of the poor in Massachusetts give to a woman who thinks she has a cousin "at the West" a ticket for Chicago? Shall that act of his compel Illinois to take care of her in its insane hospital till she die, if she happen to become crazy? Very naturally the Illinois director of charities does not see his duty in that light, and very early, therefore, there came into being a method of getting on, which, while it is nowhere enforced by statute, meets with a certain rough success. It might be generally stated thus: The officer in charge of a pauper in any of the states makes inquiry as to the earlier history of the case involved. If he finds that, in the state where they are, "settlement" has not been gained, he will send the person in charge back to some state where it has been gained, or where he has reason to think it has been gained. The newer states, very naturally, are not apt to make such strict or stern conditions of "settlement" as the older. They want, indeed, to encourage emigration into their borders. It is, then, comparatively easy under their statutes for the new comer to gain his "settlement." If he have not gained it, there are, probably, not many ties broken when he is forcibly sent back to his old home. Under this general custom, probably nowhere enforced by statute, it will generally happen that a Massachusetts born pauper, who has not gained settlement elsewhere, will find his way back to a Massachusetts almshouse, or will have it found for him. Or, on the other hand, in the frequent case of insanity, if he has gained his "settlement" in Indiana or Illinois, these states will care for him in their hospitals. If he have not gained it, he will be returned, as clearly he should be, to a Massachusetts asylum.

We describe this detail, which is entirely familiar to the officers of charity in all our states, because it seems to describe sufficiently well the method of giving aid which must be adopted between this nation and the nations of Europe. Italy must not send insane people to be cared for in American hospitals, more than Massachusetts may send them to be cared for in the hospitals of Illinois. If she does, the mistake or the audacity will be corrected just as Illinois would correct such a bit of mal-administration. If, on the other hand, an Italian emigrant in America live here long enough to acquire "settlement,"—that is to say, if he has paid his taxes here for a fixed period, and done the other duty of a citizen,—nobody will want to send him back to a home which he had the good sense to leave.

Fortunately, indeed, there is little difficulty in administering the detail of the matter. Each sea-board state has already provided the official force necessary. There are but few ports in which considerable numbers of emigrants are received. It is easy to make a sufficient examination of emigrants on their arrival, and, where registration shall be necessary, a sufficient registration. And, so soon as it is well understood by official persons on the other side of the water, that their lame and blind and diseased paupers are kindly sent back to them as soon as they arrive here, they will cease to send them. It can hardly be yet said that there has been any regular custom of shipping such unfortunates. The well proved instances are rather to be taken as exceptions.

It will, probably, be desirable to have a conference at some point of the officials of different nations, were it only for a fair mutual understanding. There would, indeed, be advantages in having such conferences year after year.

OUT-DOOR RELIEF.

EDITOR LEND A HAND:

HAVING read with considerable interest in LEND A HAND for August the paper on "Out-door Relief in Brooklyn," I would like to say a few words as to the "blunders," so "easily

recognized in Brooklyn," in a late report of a Committee of the Boston overseers of the Poor.

The writer of the paper speaks very strongly as to the reliability of Messrs. Low, Ropes, Hynes and others seen by the committee, and then endeavors to show that statements which were actually made by these gentlemen are "blunders." Commissioner Hynes is authority for the statement that "the pauper class of Brooklyn is comparatively small," and the reasons given by him to the Boston committee why it should be so seemed conclusive. To prove this statement a "blunder," the writer of the paper takes the statistics of the years when (according to Mr. Low) "men came from the country every autumn to live at the expense of the city during the winter, because the city was offering a premium to the idle to come there and live in idleness. Moreover, many who lived in New York availed themselves of such easy opportunity to be fed by Brooklyn."

Is it fair to estimate the pauper class of Brooklyn from such a condition of things?

The paper then goes on to say that "*today* the pauper class of Brooklyn is comparatively small," this effect having been "brought about by the abolition of public out-door relief."

Comparison of such figures as we have at hand would seem to show, at least as compared with Boston, that both Mr. Hynes and Mr. White may be mistaken. Last year the Boston overseers aided 3208 families; the "Society for Improving the Condition of the Poor" in Brooklyn, which as a rule does not aid cases in receipt of relief from any other society, aided 11,739 families. The population of Boston is about half that of Brooklyn.

In the paper we read as follows:—

"The children transferred from public institutions (and *not* from 'homes which have been broken up,' as the report alleges) to private institutions," etc.

Ex-Mayor Low stated to the Boston committee that 300 were transferred from public institutions, and that of the bal-

ance (in 1883, 1492 were on expense) many were put into private institutions as a charge to the county, without even the formality of an application to the commissioners.

It is claimed that "since public out-door relief was abolished, the proportion to population of dependent children thrown on the public for support *has diminished*."

Let us see: In 1877, the year before the change, the number of dependent children was 874; population is given as 518,000; per cent. 0.16.

In 1883 the number of dependent children was 1492; population, say 650,000; per cent. 0.23. Apparently "the proportion" *increased* during that period. Other conditions being equal, an estimate on the basis of population would be a fair one, but, judging from our experience in Boston in the years referred to, other conditions were not equal.

In 1877 the country was just beginning to recover from the effects of the panic of 1873-'74, which had so paralyzed various kinds of business that many men, usually self-supporting, had been thrown out of work, and after using up their savings had been obliged to call for relief. In 1877-'78 (from May 1 to April 30) the Boston overseers aided 5891 families. Improvement in business continued, and as a consequence the number requiring aid decreased from year to year, so that in 1883-'84 but 4075 families were aided. This number has been considerably reduced since, but that fact need not be considered at this time.

It appears then that while the number of dependent children was increasing in Brooklyn a little faster than the population would account for, the dependent families in charge of the Boston overseers *decreased* 30 per cent., the increase of population being more than balanced by the improvement of the times, an improvement which seems to have been entirely lost to Brooklyn.

It is interesting to note in the paper the gradual change in the writer's views as to the connection between the stoppage of out-door relief and the care of dependent children. He

says: "The committee labor assiduously to connect the stoppage of public out-door relief in Brooklyn with the care of dependent children in private institutions." Later on, the possibility of such a connection is acknowledged as follows: "If any connection exists, as it is broadly claimed by the Boston overseers to exist," etc. But the doubt rapidly disappears and the connection is fully acknowledged in the following:—

"Again, on page 16, the report reads: 'Here (in New York City) the "Children's Law" has added much more largely than in Brooklyn to the burdens which the city has to bear.' Now as the system of out-door relief has undergone no change in New York City, here is fresh testimony that its *discontinuance in Brooklyn has worked for ambition, thrift and self-support among the poor.*" Had the writer of the above made a less "superficial" examination of his subject he would hardly have made such a claim.

Reports of the New York State Board of Charities set forth very clearly the reasons why "the 'Children's Law' has added much more largely than in Brooklyn to the burdens which the city has to bear."

It is claimed that an item in the Boston committee's report "must be meant to convey to the reader that the bureau of charities desires funds for out-door relief." There is no ground for this claim, as the committee stated clearly what the funds were wanted for. See page 14.

Let us consider a moment the claim that "Brooklyn stopped the increase of pauperism and reversed the tendency in that direction when it abolished public out-door relief." When public out-door relief was stopped the number of individuals on the public out-door relief roll was said to be 46,000. This would represent about 15,000 families.

In 1887 the "Society for Improving the Condition of the Poor" report having aided 11,739 families. Compare this with Boston's record under a system of public out-door relief:

In 1876-'77 the Boston overseers aided 6913 families; in 1887-'88, 3208 families.

If, as is claimed, the Brooklyn system "has worked for ambition, thrift and self-support among the poor," how much more strongly can the claim be made for the Boston system!

The paper says: "The whole report assumes that weekly or monthly doles, public or private, if given to decent people, are an *end* in charity." Not an *end*, Brother White, but one *means* to an end.

Accepting the conclusions of the Brooklyn gentlemen that the abolition of public out-door relief was a necessity, under the circumstances existing there, the Boston committee could not accept their conclusion that it must necessarily prove a failure everywhere else. As well claim that our system of popular government is all wrong, because under it bad men often get into positions of power and trust.

The committee were aware that their examination was, to a certain extent, "superficial."

Had time permitted, they would have visited the homes of some of the families aided, to ascertain how widows with large families of young children, and old people past gainful labor, managed to live. They would also have inquired more particularly as to the antecedents of the dependent children.

The object of the report was not, as Mr. White seems to think, to criticise or advise Brooklyn, but to give the Boston overseers such information as might assist them in deciding as to the expediency of changing their mode of giving relief.

BENJAMIN PETTEE,

Secretary Overseers of Poor, Boston.

INGA JANSEN.

BY E. B. GURTON.

"LET us then go to the new land, my Inga, where work is easy and the wages are good. Will you be my wife very soon and go with me, Inga?"

Pale, plain Inga looked up into the handsome face of her lover, and put her hand into the strong one held out to her.

"Yes, Andrea, I will go with you to the new land where the crops grow without sowing or tending, and where we shall be even as good as our king here," she said.

"That is my own Inga," said Andrea, kissing her tenderly. "Life will be a joy to us both in the new land, and my parents will grow kind to you when they see how we prosper, and how you make me happy. They will not be near to trouble you, sweetheart, and we shall have each other though we are far from our friends. You shall never be sorry, Inga."

"I shall never be sorry, Andrea, for you are the only friend I have. Having you, I have all my world. I would so gladly be a daughter to your mother, Andrea, but she will not have me. I am poor and very homely in my ways, I am not beautiful, and I have no friends. Your mother is right, Andrea, you ought to do better. You ought to marry a rich and lovely girl, whose friends could be of service to you. You are a farmer's son, and your father is well-to-do. They have a right to expect more from you. But I wish they could love me a little, Andrea!"

"That will come when they see how happy you make me, dear, and how well-ordered our home is. And we shall grow rich fast in the free America, my Inga, where wheat-lands may be had for the asking, and where all men are brothers."

There was much to be done before they sailed. There was their outfit to prepare, the marriage-feast to make ready, and then the marriage itself to celebrate, so it was a full month from the time of this decision before they were ready to start.

The voyage was long and hard to bear, for it was rough weather and the steerage was crowded, but they landed safely at Boston on a bright morning, and were too glad to be on land to feel, at first, the strangeness and loneliness of a foreign country. That came, however, when they tried to find a place to live in for awhile, till Andrea should find the work

he wanted. Unable to speak a word of English, confused by the unintelligible speech of those about him, hustled by the busy crowd, and with all his preconceived ideas of America overturned in a moment, Andrea was as helpless as Inga, and far more anxious, for she had a perfect faith in his power to take care of them both, while he knew, for the first time, how little he could do in this strange land.

At last a man came to them, and great was their delight when he spoke to them in their own language, and offered to show them a boarding-house. They followed him at once, and settled down to wait for the work that was sure to come. It did come in time, though Andrea was bitterly disappointed to find that he must work ten hours to earn a dollar and a quarter. His great expectations had all returned as soon as a friendly hand had been held out to him, and he had expected, in a vague way, to lay by a large sum every week. Instead, it took nearly all his pay to support Inga and himself, for they must board until they could make themselves understood in English.

At the end of six months they had learned much, and they took two rooms in a tenement-house, so that they might lay by money to take them to the West, "where land can be had for the asking."

Before this money amounted to enough to start them in the West, however, their baby came, and Inga's long and serious illness used all the savings. Still they were happy in their little home, though both worked hard, and found life in America not at all what they expected.

The baby grew and thrived, and once more they had saved nearly enough to take them West, when Inga was seized with pneumonia, and a dangerous illness again used all their money. A neighbor came in to take care of her and the baby, look after the house and the meals, and make Andrea comfortable. She was not an evil-disposed girl, but she was very pretty and fond of admiration, young, strong and efficient, and it was not long before Andrea began to compare

her with poor Inga, who, never beautiful or strong, had grown haggard and could not work as she had done before the baby came.

Inga felt a change but did not know what caused it. An instinct made her begin to work again before she was really able, that Emma might not be needed, but the work was poorly done, and Andrea was not comfortable. He began to stay out all the evening, and came home noisy and rough, till at last he was brought home by two comrades, too drunk to help himself, and all next day he was surly and avoided Inga, who, weak and helpless, did not know how to meet this new sorrow.

As time went on things grew worse and worse till at last, in despair, Inga wrote to her mother-in-law how Andrea drank and spent all the money, so that now they owed rent, and would be turned out of the house if it were not soon paid.

Old Mr. Jansen answered her letter, and said that all was her fault, and they had known just how it would be when Andrea married her. They would do nothing for her or a drunken son, but Inga might send the baby to them by Lena Iversen, who was going to sail for home before long. They would care for the boy and try to bring him up to be a credit to them.

Poor Inga was broken-hearted now. Only the day before, Andrea, in the ugly temper left by a drunken spree, had told her that she was no wife for a man like him, and cost more than she was worth; that he should be far better off without her, and that he was going away to California with another man, and she might get along as she could. He had left her then and had not come back. All night she had sat waiting to help him to bed if he should be too drunk to help himself, but he did not come. In the morning a neighbor told her that Andrea and his comrade had been seen to go on board a western train, and had said that they were going to California. Inga fed and washed her boy, and then cleared up the room. The boy cried and she soothed him till he fell

asleep. Then she tried to think what she must do. Andrea, her husband, had left her, but she could not die. The pretty Emma came in to condole with her, but she did not respond to her, and Emma soon wearied of her efforts, and left her alone. There was only a hod of coal, and Inga had fifty cents only. Andrea had left her no money, no provisions, and something must be done. The boy woke and cried, and this roused Inga. She took him up, fed him, and then packed his few clothes and took him to Lena Iversen, who was to sail for home in four days, and consented to take little Andrea to his grandparents, who were to pay her for her trouble. She advised Inga to go out to service, as she would then have a home, food, and money; and she sent her little girl to show her the way to an intelligence office. Here Inga obtained a place as servant of all work in a small family, and went to her new home, leaving her address with Emma, in case Andrea should send to her.

Months went by and Inga drifted from one place to another, giving no satisfaction in any. She was too weak, knew too little English, and was utterly ignorant of American ways, so no one could keep her, and she was "not worth training." All ambition and hope were crushed out of her, and she lived on in the vague idea that some time Andrea would come back to her, and together they would go home to the boy.

Eight months after Andrea left her a second baby was born, but it only breathed and died, leaving Inga lonelier than before, and with even less strength to earn her living. Still she worked on for three years, until one day she met Emma, who told her that Andrea was making money fast in California, and had sent for her (Emma) to go out and be his wife, — and she was going in a few days.

"But you can't be Andrea's wife, Emma. I am his wife, I, Inga Jansen. He cannot have two wives. It is I Andrea sent for. You have made a mistake."

"Have I?" sneered Emma. "Here's his letter. You can read for yourself."

And Inga did read the words that showed her how wholly she had gone from Andrea's life ; or, rather, how wholly Andrea's life and thoughts had gone from her.

Giving back the letter without a word she turned mechanically toward the house where she now lived, thinking "It is time to pare the potatoes for dinner." All her day's duties she performed with patient faithfulness, then went to bed, and lay all night thinking what she could do.

Andrea must not sin—*her* Andrea. He must not have one wife in California and one in Boston. Emma must be able to tell him that Inga was dead, that they could be really married. Andrea must be saved from the need of sinning. He must not say that this, too, was her fault. In the morning she asked leave to go out, after writing two letters. She went to a photographer's and had a ferrotype taken, enclosed it in a letter to her boy, sealed this and put it in a letter to Andrea's mother. This letter told why she sent the letter for her boy, the last he would ever have from his mother. She was in Andrea's way, he was about to sin because she was alive, and so she would die to save him. It should not be her fault. It was all she could do for him, and she loved him. She would take the sin and leave him free.

Pinning to her dress a folded paper addressed to Emma, Inga walked along the crowded streets, mailed her letters, and at last reached a bridge, which, for the moment, had no one on it. For one long moment she stood and thought, then murmured "God forgive me," and threw herself into the water. Strong hands soon drew her to the shore, for she had been seen by many people, but it was too late. Her head had struck a rock and she was instantly killed.

The note was taken to Emma, who started for California that night, only to work her way back again. The same mail that took Inga's letter to her boy, took also one from a small Californian town, telling Jan Jansen that Andrea was dead, killed in a drunken brawl.

THE ORIGIN OF SCIENTIFIC CHARITY IN
HAMBURG.

BY REV. J. H. CROOKER.

BARON VON VOGHT AND HIS PHILOSOPHY.

It would be interesting to give a more extended account of the recent history of this institution in Hamburg, as well as some description of the various auxiliary benevolent organizations which abound in that city; but this must be put aside in order to describe more in detail one of the founders of this institution, and also to trace the wide influence of the Hamburg system upon the world at large. It has already been stated that a leading merchant of that city, Casper von Voght (1752-1839), was one of the leaders in the organization of the institution for poor-relief. The first experience in charitable work of this noble but forgotten philanthropist was gained in 1785, when he established in Hamburg a private institution for helping the unemployed poor to find work, while several soup-houses were put in operation by him. "In 1795, the merchant Von Voght, called everywhere the founder of the [Hamburg] Institution, was entreated by friends in England and Scotland to publish an 'Account of the Management of the Poor in Hamburg,' which is said to have done much good, and it has been repeatedly translated into German."*

In the year 1801 the Emperor Francis II. called Von Voght to Vienna to reorganize the system of poor-relief of that place after the Hamburg Institution, of whose fame he had heard; and for his services at Vienna the Emperor made Von Voght a baron.† Very soon, in 1803, he was called to Berlin on a similar commission. Napoleon, in 1808, put him in charge of the charitable institutions of Paris. "In consequence of his inspection, a new description of the Hamburg

* Dr. Von Melle, *Die Entwicklung*, etc., p. 108.

† Brockhaus, vol. 16.

Institution was published, and it was sent to every prefect of the empire by the minister of the interior, while in 1812 Von Voght himself organized a charitable institution at Marseilles, which would have become, according to his opinion, a model for all the cities of France if the reign of Napoleon had continued longer.* About 1815 Von Voght placed his estate at Flottbeck, near Hamburg, upon an approved agricultural basis, so that it became a normal institution for the improvement of farming throughout Northern Germany—a sort of Agricultural Experiment Station. And here he did “a lasting service as a result of the model administration of his estate in the interests of agriculture, through the introduction of newly invented machinery and a more rational and economical system of husbandry, as well as on account of the care which he bestowed upon the workers of his estate, in erecting dwellings and other conveniences for their use.”† From these facts it appears that Von Voght was a very active apostle of scientific charity, who deserves to be ranked with Howard and Pinel among the great philanthropists of modern times.

It seems that Von Voght traveled extensively for nearly two years in England and Scotland soon after the Hamburg system was started, and in these countries he made the acquaintance of many public-spirited citizens to whom he described the institution which he had helped to found. The work mentioned by Dr. Von Melle, “An Account of the Institution at Hamburg for the Employment and Support of the Poor,” was printed in 1796 at London, and widely circulated. It is a pamphlet of only twenty-four pages, but it states the philosophy of poor-relief in such a masterly manner that there is hardly a line that needs revision, while many a single page is more valuable than many a treatise by more recent writers. A work which contains more of the *wisdom*

* Dr. Von Melle, *Die Entwicklung*, etc., p. 109.

† Dr. Carl Petersen, Letter of Aug. 3, 1888.

of charity would be hard to find. It might well be called the *Gospel of Scientific Poor-relief*.

Quotations from it have already been given which illustrate its great value, but there are others which cannot well be omitted. Nothing better than this was ever written: "Pity prompts to relieve obvious distresses, and the sharpness of want urges men to its antidote, labor. In repairing, however, those evils, which society did not or could not prevent, it ought to be careful not to counteract the wise purposes of nature, *but give the poor a fair chance to work for themselves. The present distress must be relieved, the sick and the aged cared for; but the children must be instructed; and labor, not alms, offered to those who have some ability to work, however small that ability may be.*"

The evils of indiscriminate alms-giving were never better stated than in this paragraph: "Unthinking pity has rashly stopped that natural course of things, by which want leads to labor, labor to comfort, the knowledge of comfort to industry, and to all those virtues by which the toiling multitude so incalculably add to the strength and happiness of a country; and while it neglects that respectable poverty which shrinks from public sight, it encourages by profuse and indiscriminate charities all those abominable arts which make beggary a better trade than can be found in a work-shop." Again he says: "Mismanagement has employed charities as a reward to sloth, idleness, impudence and untruth; and has reared new generations of poor wretches, brought up to a life of disgusting profligacy."

The necessity of being guided by principle rather than by mere sentimentality, and of vigorously holding to principle under all circumstances, is well put in these words: "If in a single instance indulgence is shown where, according to law, it ought not, then all is lost; abuse creeps in, and in a short time this weekly allowance becomes a pension that supersedes the necessity of working; then it becomes a matter of protection and the whole a system of corruption; *worse a thou-*

sand times by being systematized, than if no provision had been made, and if everything had been trusted to chance, and to the exertions of private benevolence. These premiums held out to vice must of course increase the number of the idle and the profligate; and what must be the feelings of the honest, industrious workman, who, with the honest exertion of his strength, hardly earns the bare necessities of life, when next to his door Sloth sits in undeserved ease and reaps where it has not sown. It is literally true that where no man can want, many will be idle; and that the natural course of things in ninety-nine cases out of a hundred would have forced the wretch to labor, and perhaps secure him comfort; if pity, like an unskilful physician, had not stepped in, and by a palliative remedy prevented the cure."

There is much more that is equally valuable, but the line must be drawn here, else the whole pamphlet will be quoted. But how prophetic of the conclusion of penal science and the direction of public efforts is this sentence taken from the concluding paragraph: "As to our prisons, who knows not that the very place which ought to bring back the offender to industry and to virtue is the school of crimes! Who feels not for men whose only crime is poverty"—referring to imprisonment for debt—"when he sees them crowded into the same work-house with shameless profligates"—referring to the evils arising from the lack of any classification of prisoners—"and into such work-houses!"

ENGLISH RESULTS.

There is ample evidence that this remarkable work had a remarkable influence in Great Britain, and that it revolutionized public sentiment there upon the subject of poor-relief; while it did more than anything else to create that public opinion which led to the reform of the poor-laws in 1832, though the precise regulations of the Hamburg system were not adopted. And some of the marks of its influence may well be noticed. Malthus' work, "On Population," was

what we may call an epoch-making book, however false some of its theories may be. It treats largely of pauperism and the poor-laws, and it stirred the public mind profoundly. It was first printed in 1798, two years after Von Voght's pamphlet was published. And Malthus referred to this pamphlet in words of highest praise, calling the Hamburg Institution "the most successful of any yet established." Besides this direct reference, there is other evidence that Von Voght's ideas had made a deep impression upon Malthus.

In the same year, 1798, John Mason Good published a small work, "Dissertation; or, the Best Means of Maintaining and Employing the Poor," which had received the prize of fifty guineas offered by the "Society for the Encouragement of Arts, Manufactures, and Commerce," for the best essay on this subject. Mr. Good's "Dissertation" was widely read, and a writer in the leading English review of the day, in an unusually long and commendatory notice of it, said: "It deserves the attentive perusal of every man who is engaged in the superintendence of parochial institutions."* Now, not only did Mr. Good repeatedly quote Von Voght and refer to him as "a very intelligent authority,"†—his "Dissertation" itself is little more than a re-statement of the ideas contained in Von Voght's "Account."

And in running through the extensive literature upon the reform of the poor-laws which was written in the generation extending from 1798 to 1830, we find everywhere similar evidence of an acquaintance with Von Voght's pamphlet and of the profound influence of the Hamburg Institution.

But more important still. So great was the impression made by this work and so high was the estimation in which it was held, that its republication was secured in 1817, by a committee chiefly composed of prominent merchants and business men of London, such as Sir Richard Wigram, Captain

* Monthly Review, Vol. XXVII, p. 83. London: 1798.

† Dissertation, p. 28.

Woolmore, Joseph Cotton, fellow of the Royal Society, and his son, William Cotton, afterwards called by the bishop of London his "great lay-archdeacon," on account of his distinguished services for the poor. This reprint of Von Voght's pamphlet was dedicated to the Rt. Hon. George Rose, an intimate associate of the younger Pitt, long the president of the Board of Trade, and a man who was a leading advocate of a reform of the poor-laws. His writings also show the influence of the Hamburg system. And in their dedication the committee used this language: "The pamphlet contained such evidence of the benevolence and profound political wisdom of its author, and so much valuable information founded on experience, that we were satisfied we could not render a more essential benefit to society, at the present crisis, than by re-printing and circulating it." And there is no doubt but that Chalmers, in his far-famed work begun about this time among the poor of Glasgow, obtained from this source many valuable suggestions, if not also much needed inspiration.*

THE RESULTS IN CONTINENTAL EUROPE.

It has already been described how Von Voght traveled up and down Europe, endeavoring to bring the charitable institutions of Vienna, Berlin, Paris and Marseilles into line with the Hamburg system. In this connection Dr. Von Melle makes the statement: "Hamburg has the satisfaction of knowing that this blessed institution, which was the first mature embodiment of the new opinions in this department, was imitated in twenty cities of Germany while it also aroused the greatest attention in foreign countries. . . . Finally, the example of Hamburg was followed in different parts of Switzerland."† One of these twenty German cities was Munich, where Count Rumford, in 1790, took vigorous steps to suppress vagrancy and to give a more efficient relief

* See Chalmers' Articles in the *Edinburgh Review*, Vol. XXIX-261, 1818; XXXI-43, 1831; and *North British Review*, Vol. II-471.

† *Die Entwicklung*, etc., p. 108 et seq.

to the poor. The tramps were all arrested on New Year's morning and compelled to labor in a work-house, while the city was divided into sixteen districts, in each of which a visitor, or overseer, was appointed to work among the poor, in a manner similar to the Hamburg system; the circulars descriptive of that institution, and so widely scattered over Europe, having undoubtedly fallen into Count Rumford's hands and suggested these methods to him.* Rumford's Essays on the care of the poor are valuable, and in their day they exercised a deep influence, yet they are little more than a diffuse re-statement of the principles put in operation at Hamburg two years before his action at Munich; and they show none of the mastery of the subject, so evident in Von Voght's pamphlet.

In 1833 a young and zealous Catholic student of Paris, Frederick Ozanam, goaded to action by the reproaches of the followers of Saint Simon constantly flung in his face, that his church really did nothing for the poor, was led to urge upon his friends that they must go to work and "do something." And in May of that year he and seven of his companions organized in a small room the "Society of St. Vincent de Paul," which has had a marvellous growth and prosperity, and which marks a new departure from the standard policy of Catholic charities, in that it labors with great tenderness and efficiency among the poor for the purpose of preventing pauperism. The suggestion which led to this organization came from Ozanam, who wanted something done in order to advance the interests of the church; but the method and spirit of the society came from Pere Bailly, then an old man, who, doubtless appreciating the fact that Ozanam's zeal for the church would not of itself lead to any emancipation of the poor, laid down this principle of action: "*If you intend the work to be really efficacious; if you are in earnest about serving the poor as well as yourselves, you must not let it be a*

* The Works of Rumford: The Public Establishment for the Poor in Bavaria, Vol. IV, p. 247 et seq. First published at London in 1796.

mere doling out of alms, bringing each your pittance of money or food; you must make it a medium of moral assistance; you must give them the *alms of good advice*."* And so, each member of this society, having hardly a franc apiece, took a family and tried to give chiefly moral help with a view to the prevention of pauperism. Here was a principle,—*a personal supervision of the poor in order to make them self-dependent*,—totally unlike any teaching ever given by the Catholic church, which has always insisted upon the merit of alms-giving rather than the prevention of poverty. Now where did Pere Bailly obtain this principle of scientific charity? When we recall the work that Von Voght did in Paris and Marseilles and the descriptions of the Hamburg Institution which were sown broadcast over France, when Bailly, who was the editor of a Paris paper, was in his prime; and when we note the similarity of his suggestions to the teachings of Von Voght and reflect that they could not have come from any ecclesiastical source,—when we consider all these facts, may we not be reasonably sure that even the Society of Vincent de Paul is at least one of the indirect products of the Hamburg experiment?

But it may here be said that all recent writers upon the improved care of the poor find the origin of our charity organizations or Associated Charities such as exist in Boston, Philadelphia, Buffalo, Chicago and other cities, in the plan of poor-relief adopted at Elberfeld, Germany, in 1853.† While our Associated Charities are private institutions, or volunteer organizations, rather than parts of the municipal government which is the character of the systems of Hamburg and Elberfeld, yet the fundamental principles in both are the same: co-ordination of all charitable agencies under one central management to guard against the waste of funds and the neg-

* O'Meara, *Life and Works of Frederic Ozanam*, p. 61.

† Gurteen, in his standard "*Handbook of Charity Organizations*," makes no mention of Hamburg; and Bosauquet, in his "*History of the [London] Charity Organization Society*," sees nothing beyond Elberfeld.

lect of the deserving poor, and a personal supervision of the destitute by competent and friendly visitors, with a view to the prevention of pauperism. Now, this reference to Elberfeld as the source of our system of scientific poor-relief is universal; but the fact is that *Elberfeld borrowed from Hamburg, and the first steps were taken there, not in 1853, but in 1801*,—a fact of which there is no hint in the well-known work of Emminghaus, "Poor-relief in Europe."

Herr Ernst, president of the city board of charities in Elberfeld, writes (Oct. 2, 1888): "The care of the poor in Elberfeld was, until 1800, chiefly under the control of the church. At that time a board of charity was founded among the citizens, independent of the church, in order to check the increasing beggary. Each of the three parishes chose two citizens, and these six constituted this civil board of charity. These divided the work among themselves, and settled all questions in common, one of the members presiding. Beggary and giving at the door were forbidden. And, instead, every citizen was made to contribute to this new organization. These contributions were collected monthly by the citizens in turn. * * * * In 1801 the number of supervisors was increased to twelve; and it was decided to separate the function of district visitation from that of supervision. The city was divided into eight precincts and each precinct into four districts. One of the twelve supervisors was put over each precinct and an overseer over each district. The overseers had to investigate and report, but they had no influence upon the disposition of cases, which was made by the board of supervisors, under the Burgomaster as president. This system remained unchanged until 1853."

The similarity of these regulations to the Hamburg Institution is evident at first sight. But Herr Ernst goes on to say: "It is apparent from the records of this organization in 1802, that they had become acquainted with '*the instructive history of the Hamburg Institution for poor-relief*.' But they considered the question how they could most easily obtain

adequate information in regard to the entire management of paupers, and *were astonished to find in the Hamburg records a circular of instruction, which they made their own with a few unimportant changes.* This circular was used to obtain an account of the condition of dependent persons. *It exists today,* and is in use, though in quite another form. This is all that is found in the old records in regard to the Hamburg Institution." But this is quite enough, for it proves the dependence of Elberfeld upon Hamburg. Those circulars descriptive of the Hamburg system, mentioned by Von Voght and by Dr. Von Melle, found their way at an early day into this city by the Rhine and there produced a plentiful harvest.

Elberfeld had placed its system of charities upon the true basis, but its workers were not sufficiently numerous, while discords arose among the members of the organization, there being no great leader at its head; so that pauperism increased and the distress in the city was great. The fundamental principle was correct, but its application and administration were neither wise nor efficient. Here again we see that whatever the machinery may be, what is most needed *are superior men, and enough of them.* In 1853 a re-organization of the system was effected, largely under the leadership of Herr von der Heydt. But the changes which were made at that time, and from which popular writers incorrectly date the origin of the system, did not amount to an abandonment of the former policy, nor even to a revolution in the old methods, but simply to a more perfect application of the original principle, adopted in 1801. Of this re-organization Herr Ernst remarks: "The new regulations provided that each overseer should have charge of only four cases at the most. For this purpose eighteen precincts were formed, each with fourteen districts, making two hundred and fifty-two overseers, or district visitors, in all." Other changes were made which simplified the machinery and obviated much harmful friction and discord. As a result, great good was accomplished; so that in a few years pauperism was reduced to

very narrow limits. But this success was reached, not by any departure from the principle borrowed from Hamburg nor by the introduction of any revolutionary policy, but by the increase in the number of overseers from 48 to 252 and by the enthusiasm infused into it and the public interest awakened for it by Herr von der Heydt.

Thus we find that the celebrated "Elberfeld System," which indeed deserves all the praise bestowed upon it, was, after all, derived from Hamburg. For this policy of placing the poor in small groups under the personal supervision of a competent overseer was an essential element of the original plan of 1788; but in first copying from Hamburg the people of Elberfeld fell below the number of overseers required, and what the experience of a half century taught them was the necessity of a more extensive subdivision than what had been made at Hamburg, which is the special contribution which Elberfeld has made to scientific charity. The original principle of supervision was kept, but Herr von der Heydt extended its application and administered it somewhat differently. And now, according to the latest reports, the demand at both Hamburg and Elberfeld is for more workers.* At Elberfeld the number has been raised to 434, which is, in proportion to the size of the city, only a little over twice as large a force as was employed originally at Hamburg. The publicity given the work at Elberfeld has led to good results in many cities where its essential principle has been adopted; and in this way it has been the means of doing much good. But if the truth of history is to be vindicated, this approved method of poor-relief ought to be known as the "*Hamburg System*." And if the charity organization societies of London, Boston and other cities are daughters of Elberfeld, let us remember that Elberfeld herself is a daughter, and that these are grand-daughters, of Hamburg.

* Stadische Armen-Verwaltung, Elberfeld. Jahres-Bericht für das Rechnungs. Jahr, 1888.

HISTORIC ANTECEDENTS.

What makes the history of the system of poor-relief organized at Hamburg in 1788 peculiarly interesting and instructive is the fact that it was a slow growth, springing directly from the intellectual life and social conditions of that city. And as Von Voght remarked: "It is not an ideal scheme easily formed by a warm heart and a lively fancy, but a real experiment." That remarkable institution was not the product of a sudden enthusiasm nor a creation built about a suggestion imported from abroad, but the outcome of a slow evolution; a system of charity, combining infinite tenderness, wise provision and rigorous adherence to scientific principles, which was reached as the result of long experience, patient investigation and the earnest endeavors of many prominent citizens.

Some of the leading principles here put in operation had been foreshadowed long before the year 1788. We need not go to the distant Orient for its wealth of wise commands respecting the poor, but we may well remember that Aristotle set forth the evils of indiscriminate alms-giving, and urged that the poor be given the opportunity of industry that they might learn to help themselves*; that Chosroes, that wise follower of Zoroaster, about A. D. 535, prohibited begging and idleness and took measures to set the needy at work in order to prevent the evils of pauperism;† that De Foe, in 1705, wrote a tract, "Alms no Charity," more brilliant in its title than in its contents; and that our own Franklin, that colossus of common sense, wrote in 1766: "I think the best way of doing good to the poor is not making them easy in poverty, but leading or driving them out of it."‡

But what distinguishes the efforts of those citizens of Hamburg above all others, is the fact that they put these and other vital principles into a system, which was thought out

* Politics, book VII, Chap. V.

† Rawlinson, *Seventh Monarchy*, Vol. II, p. 101 et seq.

‡ Works, Sparks's Edition, Vol. II, p. 258.

with great clearness and applied with great practical sense. Their plan of dividing the city into comparatively small districts and setting over each a prominent citizen to exercise a watchful providence, detecting fraud and preventing pauperism, by giving aids to self-help at the critical moment, by carrying everywhere the assistance of intelligent friendship, and by compelling every person to work as much as possible—this was their original creation. And in their system we see the philosophy of scientific charity, organized as a social institution, which produced remarkable results in their own city and exerted a remarkable influence upon the world at large.

The only source from which they could have received any suggestions that could have contributed towards the creation of their system was the old Norse method of poor-relief, which was purely secular and which existed long before the introduction of Christianity. Among the ancient Northmen every neighborhood was required to care in a friendly manner for its poor; and this care was not merely a religious duty but an essential element of citizenship.

The neighborhood subdivision of the community was called a *hreppe*, and the function of the *hreppe* was the care of the poor, which shows the importance then attached to this subject. In those early days, five members, chosen by popular vote, and laboring without pay, supervised the care of the poor, given by each *hreppe*, which included a system somewhat similar to our town insurance companies. Emminghaus writes: "The oldest law-book of Iceland* contains a precise and distinct system of poor-laws which survived the introduction of Christianity, and in its main features was practised in Norway and Sweden. In this the action of the church is entirely excluded, while begging and the giving of alms to beggars are both punished with outlawry."† Here was a curious prototype of the system of Hamburg, where it was

* Poor-relief in Europe, p. 7. See also: Maurer, *Insel von seiner ersten Ertheilung*, etc.

† Known as *Gragas* (Grey-Goose).

contended, from 1711, that the care of the poor ought to be in the hands of the civil government rather than in the hands of the clergy. But it is not necessary to suggest any connection between it and the Norse system. The Hamburg Institution was a genuine product of the native soil of that old German city.

It is pleasant in this connection, however, to remember that this city is entitled to our praise and gratitude for another institution and another line of beneficent influences, closely related to the movement which we have been tracing. In its immediate vicinity, in 1832, Immanuel Wichern founded his *Rauhe Haus*, or home for the reform of vicious and abandoned children. From this successful institution came the suggestion which led Demetz a few years later to create the marvelous institution at Mettray, where ninety-five out of every hundred delinquents are permanently reformed; while from both came much of the inspiration of the monumental work of Mary Carpenter, and also the pattern after which our own reform schools were modeled. And Wichern, when a young man, was a *member of the Hamburg Institution*,* and in his work as one of its overseers or district visitors, he undoubtedly acquired the inspiration and experience which led him to create the celebrated *Rouhe Haus*. And in view of all these facts, the thought impresses itself upon us that there is no end to the beneficent influence of a single great deed wrought for the good of humanity.

[Concluded.]

AN EXPERIMENT IN POLICE MATRONS.

BY ANNA LAURENS DAWES.

THE question of the value of police matrons is no longer a question. The matron has answered it for herself and has made her own place. She has come to stay. But all the

* *De Liefde, Charities of Europe*, Vol. I, p. 8.

problems connected with her establishing are not solved, by any means. One of the most important of these is the possibility of such an officer in the towns and small cities. If she is needed in the crowded stations of the metropolis, where, through a sad frequency of experience, the police are entirely accustomed to the watch and ward—if not the care—of criminal women, she is doubly needed at those station-houses where the appearance of a woman is almost as much dreaded by the officers as by the criminal herself. This particular problem has been in process of solution for a year past in the town of Pittsfield, Mass., and the experiment has been so successful, the result so satisfactory, that it seems worth while to make a report thereof to the public for the benefit of similarly situated towns.

The state of Massachusetts has expressed its approval of the effort to provide police matrons by a law directing their appointment in all cities of 20,000 inhabitants. This secures attendants of their own sex to all arrested women in cities where an unhappy frequency of such cases requires constant service. There exists, however, throughout the commonwealth and the country a large class of towns where women are often arrested and detained, where crazy or vagrant women must occasionally be apprehended, but where the constant services of a salaried police matron would be not only superfluous but highly embarrassing. The law does not require such towns to furnish a matron, and it is generally believed that the authorities will not do it, except under compulsion. This last supposition we have proved so unfounded that it is probable its only basis is an unreadiness to adopt an idea without a plan at its back.

As has been said, the town of Pittsfield has tried the experiment and apparently solved the problem of police matrons in the smaller places. That it is an experiment I judge to be true, since when it was proposed very little information on the subject could be procured. None of the authorities in penology would give any information as to the

duties of a police matron. Diligent enquiry as to their exact nature brought forth most cordial response and much information, both printed and written, as to the need of such an officer, and the positive value of her services, but very little definite description of what she was to do. Even personal application to the chief promoter of this effort met with the same vague and cordial response. So far as I know, therefore, ours is the first—and is still the only—town or small city to employ a police matron, and it became necessary to study out the problem for ourselves, but it proved so simple that the only wonder was it ever should have seemed a problem at all.

Three ladies who had this matter at heart, but who represented no organization whatever, appeared before the board of selectmen to advocate the establishment of the office. They met there the chief of police, who joined in their request—argument it could not be called, for no argument was needed. On hearing the plan proposed, the gentlemen composing the board declared themselves strongly in favor of such an officer, provided the chief of police desired her services; and on learning that he would be very glad of such assistance, and, indeed, considered it highly necessary, they then and there directed her appointment. The ladies were asked to suggest a suitable person, but, being especially desirous of avoiding any appearance of a personal interest in the matter, declined to do so. The new police matron was, therefore, selected by the chief of police, and is responsible only to him. No outside influence is strong upon her, and no organization stands behind her. She is simply and only a female policeman, with special and peculiar duties.

This happy and fortunate condition of things is possible only through certain circumstances, and I am glad of the opportunity of public and grateful acknowledgment. The selectmen of the town were so broad-minded and enlightened in this regard that no pressure was necessary to make them see the need originally, and their support was given freely

and readily. The chief of police, an officer of great ability and that manly character which would make the best rather than the most of his office, was heartily in sympathy with the movement, and greatly desirous of its success. His selection of a matron was not only careful but extremely fortunate, and he has given her every assistance in her work and constant, unqualified support. Thus the courage and enlightenment of our selectmen, the sympathy and assistance of the chief of police and the Christian character and womanly tact of the matron combined to furnish the most favorable conditions for our experiment. Wanting any of these three things we should not have succeeded so well, perhaps we could not have succeeded at all. But I am persuaded they would be neither impossible nor infrequent elsewhere.

With these first difficulties so well met, the real problem was the practical one, how the matter should be managed, and the answer was so simple it seems almost ridiculous to explain it. The matron selected lives very near our one police station. When a woman is arrested the matron is sent for. She comes immediately, whether it be night or day, and at once takes entire charge of the prisoner. If it is a thief she searches her (not in the presence of the other officers); if a drunkard, assists her to decent disposal of herself. She stays with the arrested woman as long as may be necessary, whether it be a few minutes or hours. She locks the door, and she is responsible for the safe keeping of the criminal. In the morning it is the police matron who makes the prisoner presentable for court, and sometimes accompanies her thither. All that a woman can do for the temporary betterment of her unfortunate sister, she does; all that may be done for the permanent encouragement and help of the fallen, she improves her opportunity to do. According to this plan the matron is present whenever she is wanted, and is not there otherwise. By this means the question of how many or how few women are arrested does not enter into the matter. I am proud to say that during the last year (the first year of this experiment)

there were but fifteen women arrested in Pittsfield, although we cannot lay claim to any exemption from crime, but rather the contrary. It is apparent, therefore, that the fact that her services will not be wanted constantly need not prevent the appointment of a matron. Nor does the financial question stand in the way. She is paid for the work she does, and only for that. No salary is given her, but a regular stated sum is paid for each case she attends, the length of her service being taken into consideration. Living so near the station-house, there is no difficulty or inconvenience in sending for her, and her absence when not required is as grateful as her presence when needed. The chief of police expresses himself not only as satisfied with her service, but declares that her presence and assistance is the greatest possible relief to him and to the policemen under him, in the difficult and often delicate duty of the temporary care of criminal women. The whole cost has been so trifling as to be almost absurd, and, weighed against the service rendered the town and humanity itself, is not even dust in the balance.

The fifteen women arrested were accused of crimes as various in kind and degree as drunkenness, assault, fornication, murder and vagrancy. One was weak-minded; one was driven to defend her unprotected honor; one was old and feeble, and another was just learning the ways of wickedness. In one case the testimony of the matron proved in court the condition of the poor, bruised body; in another her sympathy and wise treatment of a mind diseased made a new start in life possible, and gave one more chance to a young woman, under new and more promising conditions. Poverty-stricken old age was clothed and persuaded to leave off, for once at least, the poor solace of drink; and timely explanation and advice saved at least one child from life-long disease. Gratitude and thanks have proved that these women were not altogether "hardened," as the common phrase is, and their invariable plea to be saved from disgrace showed them not without a sense of shame, and the possibility of better things.

These are but the ordinary incidents of a police station. Happily our experiment has had nothing strange or startling about it. It has run on an even tenor, and thus has proved its universal need and the possibility of its general application. We are glad to have discovered and to proclaim that it is not only possible but very simple and easy for any town, however small, which is large enough to have a police corps and a station-house, to have also the services of a police matron, with all the inestimable benefits arising from such service.

ALMSGIVING BY FRIENDLY VISITORS.

[The following correspondence has passed between the Charity Organization Society of New York and the Associated Charities of Boston:]

CHARITY ORGANIZATION SOCIETY, }
NEW YORK, Nov. 16, 1888. }

MISS ZILPHA D. SMITH, Secretary Associated Charities, Boston.

Dear Madam:—

1. Do you with absolute fidelity adhere to your principle of never dispensing alms from your own funds?
2. Do you dispense alms received from charitable agencies and persons for specific cases, and under what circumstances?
3. Do you ever receive money or gifts for relief from any one and hold them for distribution as call may arise, and under what general rules?
4. What do you consider would be the effect if you should absolutely refuse in every, even in emergent, cases, to act as an almoner or medium between givers and receivers, or to handle as a third party any relief, but compel the givers to deliver their own gifts, or the receivers to go for them to some relief agency?
5. What is the exact wording of your Constitution as to giving and securing relief for cases in need?

If you will kindly give me your experience and opinions

on the above points, illustrated by some actual cases, on or before the 24th inst., I shall be very grateful. Some of our members are exercised on the subject, and I have been asked to get your views for consideration.

Truly yours,

CHAS. D. KELLOGG,

Secretary.

THE ASSOCIATED CHARITIES, }
BOSTON, Nov. 21, 1888. }

MR. CHARLES D. KELLOGG.

Dear Sir:—I am glad to answer your inquiry of the 16th as to giving alms.

Our society does with absolute fidelity adhere to its principle of never dispensing alms from its own funds.

We do, sometimes, dispense alms received from charitable agencies for specific cases, more often alms received from benevolent individuals (B. I.'s), but both together would not make a large proportion of our families. I cannot generalize the circumstances under which it is done; they are as various as those of the families for whom the relief is given.

To your third question I can answer *No* unconditionally, and refer you to the third paragraph of the resolve enclosed.

An absolute refusal ever to act as almoner between givers and receivers would tend to the dis-sociation of charities, and invite just criticism that we were playing with a theory, instead of doing earnest work. Sometimes when we ask help of a relief society its own visitor is absent or busy, and our refusal to act as messenger would cause unwarranted delay, and be ungracious, also. When we are messengers of relief it is distinctly understood by the poor that the agent or visitor who brings the relief does not give it, but has had the trouble of getting it from some one else. Our experience is that to such a third person the poor are likely to speak more freely and to present their circumstances with less prejudice, and that on the other hand the third person is not restrained by any feelings of delicacy from presenting the

reason why relief should not be asked or given, as he easily might be if relief came from his own pocket. In some cases, if we did not offer to act as messenger, a child must go frequently to a relief office. In others there is danger of interference with plans made for the uplifting of a family if too many persons are allowed to visit it. It would also increase the element of uncertainty as to the wisdom of our own action from ignorance of what is being done by others if co-operation, even with those whom we had ourselves asked to help, were so hampered with rules as to invite independence of action. On the other hand, especially when in doubt as to the wisdom of giving relief—not sure that it ought to be given and not willing to take full responsibility of withholding it upon slight knowledge—we are often glad to ask the relief society to send its visitor that we may have the help of his opinion. Or where, as in so many instances, the relief visitor is already known, our visitor distinctly avoids any association with him, or with relief-giving, in the minds of the family.

The rules under which money for relief is received from individuals are embodied in the resolution of February 10th, 1882, of which I enclose a copy. I think the rule that a copy of the resolve should be forwarded to each person that sends money is generally disregarded, rather through carelessness than through any objection to the plan, but the policy described in the resolve itself is conscientiously and thoroughly carried out. At times the question has arisen whether a member of an Executive Committee had a right, under the paragraph forbidding a fund for general purposes of relief, to hold money given him to be used in relief at his discretion. The matter has never come before the Central Board, but in the various conferences it has been decided that no such fund could be received with the understanding that it was to be held at the discretion of the whole committee—that a vote of that committee could absolutely dispose of the money. If, however, the member of the committee holds personally the power of distribution, and could withhold relief against the opinion of all the rest of the

committee, there is no rule of our society to prevent his receiving the money. If there were, the members of our committees would have to put all their own money out of their hands, since that of course is a personal fund from which they can draw from time to time for relief. The important point is that the committee shall have no power to vote relief, without the possibility of a veto.

The preference expressed in the last paragraph of the resolve as to bringing together the beneficiary and the benefactor is not held in equal esteem by our various conferences. They have been allowed to experiment rather freely within certain lines, and seem to be gradually coming to the conclusion, which some of us started with, that as a rule the Benevolent Individual who helps a family had better not be its visitor. In some conferences the B. I. is encouraged to visit the family occasionally, but is not the regular Associated Charities visitor. In others such visits are not objected to, but they are not urged. In all of them it is considered essential as a means of fostering our own sense of responsibility, as well as of educating the giver, to keep him well informed of the circumstances of the family and of its progress, and of our reasons for whatever action is taken. Sometimes, more rarely than I could wish, this brings us sharp but helpful criticism.

In the majority of our conferences, help for applicants who have never been known to apply anywhere before is secured when help is wise from some general relief society unless a special agency is indicated by the circumstances. We secure good co-operation in such cases of immediate relief. New cases are the most favorable for experiments, and in conferences who like to try them it is not uncommon for some individual to say: "I will give the *interim relief* necessary, when called upon, for any family not already known to a relief agency." The later decisions in these conferences are sometimes to get no further relief, sometimes to continue to secure B. I. aid, sometimes to get the help from relief agencies.

In conclusion I may say that we like our rule that the society shall give no relief from its own funds, and find that it works well. It is a subject upon which the committees of our society are well agreed.

I enclose a copy of our by-laws with the passages relating to relief marked.

Truly yours,

Z. D. SMITH,

General Secretary.

[The following are the regulations of the Associated Charities of Boston referred to above:]

Although the proper function of the Associated Charities is not to give alms, but to investigate the causes of distress, to give friendly aid and sympathy, and to secure the co-operation of all charitable agencies, yet occasionally its agents and officers, acting as messengers as well as advisers, may receive and transmit money given by the benevolent for special cases.

Such money shall not be used for any case other than the one for which it was given, and then only with the approval of the Conference or its Executive Committee. If not used for this case, it shall be returned to the donor. When returning the money, the Conference may ask the donor to allow it to call on him at some future time, if the case should need relief.

But under no circumstances shall a fund for general purposes of relief on which to draw from time to time be received or established by any agent, officer or Conference of the Associated Charities.

While thus consenting to act occasionally as an agent for the transmission of gifts to the poor, the Associated Charities would prefer to bring together the beneficiary and the benefactor, and to have to do with the almsgiving only as adviser.

The by-laws say * * * it is designed—

3. To obtain employment, if possible; if not, to obtain, so far as necessary, suitable assistance for every deserving applicant from public authorities, charitable agencies, or benevolent individuals;

4. To make all relief, either by alms or charitable work, conditional upon good conduct and progress.

III.—MEMBERS.

The society shall consist: (1) Of the following members *ex-officio*,—His Honor the Mayor, the ministers of all churches, the State Superintendent of In-door Poor, the State Superintendent of Out-door Poor, the Inspector of State Charities, the Overseers of the Poor, the Directors of Public Institutions, the Police Commissioners and the Superintendent and Captains of Police, the Trustees of the City Hospital, the Board of Health of the City and the City Physician; (2) of such honorary or corresponding members as the Board of Directors may elect in consideration of their knowledge of or interest in charitable, social and sanitary reform; (3) of the officers, managing boards, agents and visitors of all charitable organizations connected with the Associated Charities; (4) of such persons as any district conference may elect or employ, as officers, visitors, or otherwise, to carry on the work of the society in its district; (5) of all persons who have paid one dollar within a year, or fifty dollars at any time, to the funds of the society or of one of the district conferences.

The connection of any organization with this society shall be determined by such organization and by the Board of Directors of this society.

IV.—MEETINGS.

The society shall hold its annual business meeting on the second Thursday of November, and such special meetings as may be necessary for the enactment of by-laws or the transaction of other business.

It shall also hold public meetings and conferences from time to time for addresses, the reading of essays, and the consideration of subjects connected with public and private charity; but no business, beyond the formulation and expression of views, shall be transacted at these public meetings.

The annual meeting, and other meetings for the transaction of business, shall be called by notices for two days in two papers published in Boston.

Special meetings may be called by the President, or by any two members of the Board of Directors, or by any ten members of the society.

Public meetings and conferences shall be called in whatever manner the society or the Board of Directors may elect.

V.—DIRECTORS.—OFFICERS.

The management of the society shall be vested in a Central Board of Directors, six of whom shall be elected by ballot at each annual meeting of the society, to serve for three years, or until their successors shall have been chosen.

The officers of the society shall be:—

A President and two Vice Presidents, who shall be chosen by the Central Board from its own number;

A Clerk, a Treasurer and an Assistant Treasurer, who shall be elected by the society at its annual meeting;

And a General Secretary, who shall be chosen by the Central Board.

Amended November, 1886.

A MAN'S A MAN FOR A' THAT.

BY GEORGE TRUMAN KERCHEVAL.

CHAPTER VIII.

THE LIGHT STRUCK OUT.

THE people at the ranch, seeing the white flag, suspended hostilities. Elmer Stone urged his pony toward Meetah, and, leaning over, took the flag from her trembling hand, as he murmured, "Bravely done," and galloped on toward the ranch.

Two of his friends came forward to help the stage driver, who was striving to remove the harness from the dead horse; a third bent over the wounded form of a comrade. Meetah

hastened to him. With Mr. Balch as assistant, she succeeded in binding the wounded arm of young Wahsoo; she gave him some brandy from the flask in her bag, and then left his friend to care for him while she and Mr. Balch walked quickly toward the ranch.

An excited group crowded about the door of the long, low, mud-colored building. In their midst, his back toward Meetah Tocare and the Eastern gentleman, was Elmer Stone demanding an explanation. Back in the hall, near the door, were the shrinking forms and white faces of the women. The question, in Meetah's eyes and on her lips, was for Lorin, but she controlled her impatience and waited.

"I see no excuse for your firing upon us as though we were a pack of hungry wolves," Elmer was saying. "What were you afraid of?"

"That's just it. We seen a lot of Injuns swoopin' down on us, and thout we'd show fight."

"Smike, you'd best make a clean breast of it," said one of the men, nudging him; "no one's goin' to take your scalp."

Smike looked cautiously about, as though an assassin lurked near, and, lowering his voice, said: "The truth of it is, we thout you'd come down to burn th' ranch and murder every mother's son of us. We thout you'd come for revenge. That's the whole of it;" spreading his hands as though having laid bare his soul.

"That's a queer story," said Elmer Stone; "revenge for what?"

Smike glanced around keenly at his own men and answered: "We heard of a row a few miles beyond, down by th' creek, between some whites an' some of the men from your village. You might ride on an' see if you rec'nize any of 'em. We thout mebbe you might toss the blame on us. We'd nothin' to do with it. We seen you comin' on in the dust, an' thout there was more on you. I'm sorry 'bout the firin', but blessed if I could a held th' men back."

While he spoke, Elmer's quick eye glanced into the hall where the women were huddled together. He noticed two strapped trunks, and near them, shawls and bags; the women wore bonnets.

"Why are the women going to leave the ranch?" he asked suddenly. "They were evidently going on this stage. You have killed the horse: unless you put one in its stead they will have to wait." Fixing his clear, penetrative gaze upon Smike, he continued: "We will not remain much longer waiting for the truth. You have not told it. Why are the women to leave? and why do you persist in lying? As I rode up, I saw that cream-colored mare over there; this is not the first time I have seen that animal. You might as well tell the truth now, and here." He dismounted, and, holding his pony by the bridle, walked up and faced Smike.

As he spoke, each one in the group glanced at the mare, grazing at the end of its lariat rope, but neither Meetah nor Mr. Balch understood the reference.

"I'm not afraid to tell th' story if you want it," blurted out Smike, who was in truth a good fellow, but had been until now inventing tales, that the women might have time to get off. It was evident that Elmer Stone was no hostile; the truth might as well be told.

"Monday mornin' come along a man from your village, an' wanted breakfast here. Of course you know he rode that there cream mare."

Meetah's cheeks paled, her lips parted, her eyes glowed.

"He carried a tony rifle with him."

Yes; Meetah remembered the beautiful initials he had carved upon the butt.

"He was standin' right along-side of th' buildin', leanin' on his rifle like, waitin' for his grub, when up rides two settlers. I could spot either one of th' rough cowards. I saw 'em after; only th' women was here then. One on 'em, th' biggest, drops off his horse, comes up to the Injun an' says, 'Le' me have that gun!' My old woman told me the Injun

says, 'No,' and somethin' 'bout squarin' accounts. With that the man calls out, 'Dumfrey, jump off an' take it.' T'other fellow jumps from his horse and reaches for the rifle. Back steps the Injun. T'other man knocks the Injun down from behind; the Injun struggles, but th' man with th' rifle springs forward and knocks the Injun over th' head. He fell in the doorway there. The women begged the men not to murder him; his tribe would come and kill us; but they dragged him, half senseless as he was, and killed him. We buried him yonder on the plain."

An agonized shriek pierced the air, making the men and women shiver. Meetah, wild-eyed and with terrible force, staggered toward the man, and, grasping him by the arms, cried out, "The truth! Is that the truth?"

He started back, terror-stricken, gasping, as he tried to shake himself free, "Take her off! She is mad!"

Elmer turned upon Mr. Baleh. "Had you no mercy, no pity, to bring her here?"

As he spoke, Meetah's arms fell. "You do not believe it is true," she said, raising her tortured face to him.

"I fear something terrible has happened," he said in an awed, solemn voice.

She turned slowly from one face to another in the silent group, with eyes that seemed to have lost their sight; then her gaze rested upon Elmer Stone. She pointed her finger at him, saying, in a rapid, smothered voice, "You know Lorin. Take me to him."

"Heaven knows I would if I could. Thank God! she does not realize what has happened."

"The grave is over yonder," jerked out Smike, pointing over on the plain.

"Come!" and Meetah wildly grasped at Elmer's arm. "Come! He needs me."

Elmer handed the reins of his pony to a man near. The men and women, who had crowded around, fell back in awed silence. Meetah followed close upon Smike's footsteps,

as he led the way, her arms crossed beneath the back of her head, her eyes upon the ground as though searching for something lost. Elmer, in pain and sorrow, walked near her, Mr. Balch following. In the background were the men and women, uncertain whether to come or to remain where they were.

Upon the broad prairie, surrounded by rugged mountains, lay a little mound of newly turned earth. About it grouped the four people, the men with heads uncovered, Meetah in the same strange position, her eyes upon the dark mound.

Suddenly she loosened her arms, looked up with wide, dark-lined eyes, and, in a voice never to be forgotten, asked, "Will you not leave me? It is mine. Leave me to my own." Her eyes fell, her lips trembled; and as they turned away, she cast herself upon the ground, moaning piteously.

The three men stood at a distance beneath a clump of young trees, Elmer Stone with prayers and entreaties begging them to go away and leave Meetah to herself; he would watch over her from a distance. "Some people might faint with grief, but her sorrow is too deep for that."

Finally they left him watching. He strove painfully to realize her grief, to put himself in perfect sympathy with her.

Meetah's mind aroused itself to a dim consciousness of darkness closing in upon every side. She could not escape it; she might fight to the death, but this darkness would choke her. She could never wake in light again. She might dig deep into the earth, but this darkness would surround her. What to do! Face it, stifle it, yet would it arise and envelop her. A moment ago Lorin was with her—in a breath he was gone, annihilated. It took but a moment. Something had happened. They were never again to be together. She was left alone in a cold, vast space where he would never come. Why should a moment drag all light from a life? a moment, such a little thing, why should it be a gulf to divide happiness from eternity? Happiness—eternity

—what were they? She laughed shrilly. What was either? No one could tell. People always differed over nothing; there was neither. She half raised herself upon her hands; her shawl and bonnet had fallen off. Why, the sun was shining! It was round and bright — was that God?

Her eyes fell upon the earth. "That damp mound, what is it?" she muttered. "Ah, Lorin's statue! that is it; they are trying to hide it. They have buried it; they are afraid people will see. They fear he will be great. Ha-ha! ha-ha! He shall! He shall! I will uncover it. Lorin, never fear; you *shall* be great!"

With tugging and hasty breathing, she dug in the wet clay, clawing handfuls of the earth away.

Elmer Stone, hearing the insane laughter, hastened to her, but not until the ghastly form of Lorin Mooruck lay half uncovered, as she bent above, crooning a soft lullaby.

Horried and amazed, he knew that much depended upon his self-command.

"What are you doing?" he said, sternly.

She started and looked up at him with a blank stare.

"Come, get up. You are going to Crespy." He held out his hands to her. "Come; we are going to Crespy."

Slowly a light seemed to dawn in her bewildered face; she half arose, then turned to look; suddenly, with a terrible cry, she seemed to realize what was before her. She got hastily upon her feet. "They made him suffer. Revenge! that is all that is left." She paused, turned slowly backward, and, with arms outstretched, cried, "Lorin, Lorin, come back to me. O God! I cannot bear it! Lorin! Lorin!" She took one step forward and fell heavily.

* * * * *

The sun was shining, the birds were singing, and the yellow stage, drawn by a white horse and a small cream-colored mare, came rattling over the prairie on its way to the village of Natsee; in it were two well-dressed men from Maine. The younger was hastily making notes as they jolted along.

He was, for the time, a special correspondent for a New York weekly.

The older man, a senator, had come out to this unknown country for new scenes and sights, to rest his mind and exercise his body, after a busy city life.

"Hollo!" said the younger, as the plain disappeared, and they plunged into a ravine, "what is that curious object over there? No. You are looking the wrong way; the other side of the ravine—something jogging along. Couldn't be a buffalo all by himself."

"Possibly; I hardly think so," replied the senator. "Some curious phenomena of the West. I see you have your pencil ready."

"Yes," laughed the younger. "Down she goes when we get nearer."

An hour afterwards he wrote: "Five Indians on the mountain path—one leading six horses, using his left hand—stolid, well-knit fellows. Use ponies only in war; when travelling save the ponies' muscle and waste their own. Indians with close-cut hair and civilized dress! Four of them carrying a box—weight heavy; two poles attached to box, one on either side."

"There, there! now we're near enough to speak. I say, driver, driver! Give you a dollar to stop ten minutes! Hope they'll pay well for this article!" The horses are pulled up; the stage stops.

"Hollo there!" cries the enthusiast; then, *sotto voce*, "Don't suppose they know a word of English."

The men stopped; the one following with the ponies also stood still.

"Where are you bound for?"

Elmer Stone answered, "For the village of Natsee." The four men slowly lowered their burden, resting it upon the ground.

"You speak English! Is that the way you carry freight?" asked the correspondent, pencil in hand.

Elmer Stone did not answer, but Wahsoo, who was leading the ponies, spoke in a hushed voice: "It is the body of our friend, Lorin Mooruek."

"Ah!" The correspondent paused, then asked, "You have his horse with you? Was it an accident?"

Elmer pointed to one of the horses drawing the stage: "That was the horse he rode. No accident; he was killed in a brutal manner by two white men who attacked him in the presence of some helpless women."

"Why did they kill him?"

"It is a sport of some white men here, an amusement."

"But why do you carry him that way? why not bury him at home?"

Elmer turned his deep eyes upon the questioner. "He has gone to his home. We are taking the shell back to the place of his childhood."

Surprised at the answer, the correspondent turned to his friend, "Queer!"—then to Elmer, "Don't suppose you know that a bill has passed Congress, making you citizens of these United States; under certain conditions, though."

"I have heard," was the laconic answer.

"Your land is to be apportioned to individuals; after that you are citizens."

"Each of us has his patch of land now, marked off and fenced. Under your law we cannot rent our land—it would be of no use then to us who work in the lumber mills and have no time for farming, or to the men who can the salmon; besides, one hundred and sixty acres could not be found together for a farm—we live among the mountains; as for grazing, few of us have enough cattle to need much land for that. Your law is good for some Indians, but not for us. All white cities have not the same laws, neither will one law be good for all Indian villages; make it to suit different cases. But we want courts, we want law. *He* was a citizen," pointing to the rough box upon the ground, "subject to your laws. Let us see if he will be protected by them."

It was rather embarrassing to the correspondent, who had come out to teach the Indian, to find him talking about law and the practical use of a bill approved by the educated men of the nation who were interested in the aboriginal's welfare; but, swallowing his chagrin, he asked, "What do you mean by the law protecting him? He is dead."

"Yes, murdered without cause by a white settler, a citizen. A coward striking out the life of a pure, noble soul. We will see what the law does. The white man comes here and preaches God and right; beside him come other white men sacrificing the lives of our women and children. There is a flag, it is said, to protect those under it; but us, you put outside of it. A week ago your citizens offered a reward for the scalp of any one of us. In our village is law and order, but outside of it, here, lawlessness and death reign. You talk of the law; what use is it unless you can enforce it? Your law is bought and sold here. We pay no tax; therefore your men hold us not worth the law. You wish us to become part of the Republic. You legislate; even this law you speak of, what is it unless properly carried out? You form laws for our good; at the same time you allow border men to take law into their own hands. There are others beside philanthropists who form laws and carry them out." He pointed to the rough coffin with tragic intensity. "There is their answer. Come among us if you would have the right done. You try to help us from too long a distance. Unless you are ready to come and see your good plans carried out, you merely dream about us,—think of us as a people unwilling for anything but a forest life. Do not come to the village and see a poor, striving, hard-working mass; people who love, hope, weep, laugh, and die. Go back to the East, think you have made good laws, and there is an end of wrong; else put the fire of your soul into the work, and bring us your law to be carried out, your courts where justice is supreme. Bring us your civil protection. Make laws for our welfare, but enforce them."

The newspaper correspondent felt rebuffed. He had not expected to meet an Indian as a man to respect. He imagined them helpless, dependent; he meant to sympathize with them.

The Indians took up their burden. The stage rumbled on, while the eager young man from Maine dropped his head forward, lost in thought, and the older man murmured, —

“After all, he is right. Making a good law is but one step for the right; unless one sees it properly carried out, it were better not made. Some people will let their interest cease when a good law comes into view. They think all has been done; they stop at the most important point, — that of seeing it put into practice. A man is a man be he Indian or white; God created each, and I hardly believe one was made to have dominion over another. Grant you, intellect is a power; yet would I rather be an Egyptian mummy than a man all thought and no feeling.” He paused; he was having the conversation all to himself; the correspondent was leaning over his note-book with pencil flying along the page.

RAMABAI ON THE PACIFIC COAST.

[From a Letter by Miss Hamlin.]

WHEN the National Educational Association met in San Francisco, last summer, it was thought advisable by a few friends to have the Pundita with us, and, if possible, present her cause to the teachers there assembled. So we telegraphed to her to “come on,” and we made preparations to give her a royal reception, and then introduce her to our people. Weary and almost sick was the little stranger when she arrived in our “Golden City.” We had expected her two days before she came, and the train was so delayed on the day she came that it was with a wild rush of everything that we finally met the people who had assembled in the flower-decorated parlors of the Occidental Hotel to give her greeting.

A low platform had been erected, and there, amid the ferns and palms, stood Ramabai, the Hindu widow, in her

white robes, while beside her stood another sweet-souled woman, an American widow, in her deep black robes, and the picture was not without beauty to all who saw it.

Ramabai spoke before the convention assembled in the Grand Opera House, and the low, clear voice, impossible to hear in confusion or noise, rose above the silence, and was distinctly heard in all parts of the vast building. It was not an occasion of asking for aid or even for pledges, but everybody was in sympathy with the earnest pleader, and not a month has since passed that letters have not come from some one who heard her then.

No very perceptible results immediately followed, however. We were being educated in the possibilities of the "Heathen Hindu," and were then in the primary grade. The teachers, too, had come from all parts of the country for the enjoyment of a summer vacation, and were in no mood for philanthropic work. There were a few noble exceptions, however. At the very outset of her sojourn with us Ramabai met, in the quiet hours of a little evening reception, a few of our best men and women—Rev. Horatio Stebbins, Rev. Robert Mackenzie, Judge Sawyer, Prof. Geo. Davidson, Senator Sargent's family and others, and it was determined to form a Pacific Coast Association, auxiliary to the Central Association, for Ramabai's work. On that evening Ramabai unfolded her plan of work to those assembled. She never was more clear and concise in her thought and expression, and she completely won our hearts. Professor Davidson, however, was very skeptical in regard to the practicability of many of her ideas. He is a scientific man, a keen observer of men and things, and has travelled extensively in India. Perhaps he doesn't altogether believe in progressive women. An opportunity was given to him to ply Ramabai with his difficult questions, which he did for more than an hour, to be met by the brightest and wittiest and most satisfactory replies. When he was entirely satisfied, had, in fact, emptied his quiver and found no part vulnerable, he turned to one of the ladies present with the words, "Well, what are you going to do?"

Whatever you do, count me in. She is not one of a thousand, but one of ten thousand." The laugh had been against him every time, and Mrs. Davidson said afterward that for once the Professor had met his match.

We worked diligently for Ramabai's cause. There were difficulties in the way, such as were met elsewhere. Some questioned her Christianity, thought there was not enough of Christ in her work. Others thought her unworthy of assistance because the English did not help her. A few were afraid the land would be over-run by Hindu widows, as by the Chinese Coolies. Others still, and they were many, would give only to home charities. We heard it said that she was the same as the Chinese, professing Christianity, but not believing in it, a proof whereof was to be found in the fact that she still followed the Hindu diet. The best clergymen of all denominations came to our aid with encouragement and moral, if not financial, aid. Had the time been longer, and Ramabai's strength been sufficient, there is no limit to the work that might have been accomplished on our coast, but a vast amount of preliminary work had to be done before anything could be accomplished, then much correspondence to be carried on and arrangements perfected. All this required time, and in the working up of causes we of the Pacific Coast are very slow. We are so far removed from the centres of great philanthropic movements, and have been imposed upon so many times, that we not only have to be educated—a sentiment has to be created among us—but we are suspicious of new things. The weather of the interior of California is very warm during the summer months, and not favorable to work like Ramabai's, and then this was the year of the presidential election, and election orators were ubiquitous. By the time many difficulties were overcome, the time for Ramabai's departure was at hand.

We have formed, however, some twenty-five circles, inclusive of one in Portland, Oregon, and one in Tacoma, in Washington Territory. In the latter place Mrs. Grace R. Moore is Ramabai's most devoted friend. A sweeter and

more intelligent woman is not to be found, and she will keep the interest alive in her district.

Our banner town is the Garden City of San Jose; here we obtained the largest contributions, and here is the largest circle. It is the seat of the State Normal School, and perhaps the people are more intellectual; they are certainly very high-minded and active in all good work.

The San Jose circles meet fortnightly, for the purpose of studying the great missionary fields of the world. The enthusiasm there grew largely out of the influence of the Indian Society. The members of these circles make as thorough a study as circumstances will allow of the country, the language, history, laws, literature, customs and religion of the people under discussion. The result is an immense broadening of one's mental horizon. Our Pacific Coast Association has aimed to introduce the same plan into other circles, and in some has succeeded. It is possible that at our next annual meeting it will be found necessary, if we are to be a living and active organization, to establish some scheme of systematic work, not only for raising money, but for general education, for this little Hindu girl has come with a mission to many of us, as she has gone with a promise to her people.

Southern California, as well as central California, was strongly responsive and gave generously. Lack of time and physical strength at the last prevented complete work there. Rev. Mr. Merrill, of Sacramento, a Congregationalist clergyman, with so much to do that he has hardly a minute to spare, aided us nobly. A Jewish gentleman heard Ramabai speak, and with the exclamation, "I believe she is right," put down fifty dollars. Rev. Mr. Scudder of San Francisco, another Congregationalist, born in India, was the power we relied upon to fight the Apollyon of cavil and distrust and dissent. Gen. O. O. Howard was our loyal Christian friend; Rev. Dr. Stebbins, our tower of refuge when we were discouraged. Teachers in the public schools tried to raise money for the building fund, one teacher giving \$10 on three separate occasions, from her own earnings. Mrs. William Crocker

and Mrs. Senator Hearst each subscribed a thousand dollars. On three occasions fifty dollars were sent us; twice, twenty dollars; we aimed to make fifty dollars whenever we could make arrangements to go into the country. But apart from the above, and the collections in a few churches, our subscriptions were mostly under ten dollars.

We believe the work is to go on. We would have liked much that the great, generous-minded Pacific Coast should have carried all the work not done in the East. It is probably for the best that it was not so to be. We have much to do for the charities at home, and there are problems in our civilization which are unknown there, and which are exceedingly difficult for even our best minds.

Ramabai has gone! Friends gave her a royal "send-off." The ship was superb in its appointments. The friend whom she expected for the companion of the journey arrived too late, but was put on board near the Golden Gate, and the stately ship went slowly from our sight into the amethystine distance of the great Pacific, and the child of our many prayers and cherished hopes passed, in her white robes and whiter soul, into that hoped-for beyond, where, we trust, she is now engaged in the consummation of her plans.

A Hindu gentleman of liberal education has already begged her to take his little fourteen-year-old wife and educate her as she thinks best. A letter from England speaks of a growing interest there in Ramabai, and a disappointment that she did not return to them before her return to India. Those who know her best are enthusiastic for her and her cause, and from the time of her cordial reception by the ladies of San Francisco, in July, and the enthusiastic greeting from the teachers of the country until now, her influence has been broadening and deepening. We trust that it will be no niggardly support that she is to receive in the prosecution of her great work. She is the little seed that is planted in an adverse soil, but the seed must live, for in it is the divine life, and God himself is the planter.

TEN TIMES ONE.

“Look up and not down:—
Look forward and not back:—
Look out and not in,
And Lend a Hand.”

WHAT MIGHT BE.

BY EDWARD EVERETT HALE.

THEY had had a Christmas party at Mrs. Turner's house. It was a party of the Ten Times One Club.

Now the Ten Times One Club consisted of ten boys and ten girls. They generally met at Mrs. Turner's. Sometimes they met at the church vestry, and sometimes at “each other's houses.” But they liked best to meet at Mrs. Turner's. She had, indeed, founded the club, and, although she was not an officer,—or I think she was not,—they always relied on her to tell them what to do, and how to do it. So there had been great satisfaction in meeting at her house. Every one was there except Jane Perry, who had sprained her ankle.

There was a good deal of singing. Mrs. Turner led them better than any one else did, and as the boys came home,—Hiram Floss and John Carpenter, with Sarah Tweed and her sister 'Mira,—they were all singing; and as the boys bade the girls good-bye at their father's door, they all stopped for the last chorus:

“‘Lend a hand,’ our song shall be,
‘Lend a hand,’ our song shall be;
Sing it out right merrily,
This motto of T. T. T.”

T. T. T. means “Ten times one is Ten.”

Then Hiram bade John good night, and walked home. And five minutes after, he was in bed,—still humming the air of “‘Lend a hand,’ our song shall be.”

He slept the sleep of the righteous, or of a strong, healthy boy of twelve years old. If, the next morning, Cynthia had not rung the first bell "extra loud," as she said, I do not think he would have waked even then. As he dressed, he took his IOXI badge from the front of his best vest, and this started him on the chorus again, so that he came down stairs singing,

"'Lend a hand,' our song shall be."

All four of the children stood together on the piazza, till Cynthia came to call them, singing the song and chorus.

Breakfast was a good breakfast,—as the breakfast after Christmas is quite sure to be. But then came a sort of dismal feeling over Hiram, such as sometimes follows a jollification, particularly if there is no school. As it happened, the others went off, and Hiram, who had to black his father's and his own shoes three days in the week, came up stairs after the shoes were done, to find himself alone, with ten days of vacation before him, and the least bit in doubt what he should do with the first of them.

"'Lend a hand,' my song shall be,"

he sang as he stood there. And then he was provoked, and almost spoke aloud to say that nobody wanted a boy like him "lending a hand." Why! the blacksmith would not let boys come into the shop unless they were big boys. Singing "*Lend a hand*" was very fine for Gus Larkin and Fred Stevens, for they were as strong as men, and could stand their match. But where could he lend a hand?

However, at this moment of gloom Wentworth came along and Silas and Lincoln. They had two axes and had borrowed a screen, and were going down to the calf-pasture flats, to fish for smelts. They knew Hiram would go; he was delighted, and went in for his own hatchet and his mittens.

But just as he came out, the doctor drove up to the door. "Hiram," said he, almost as if Hiram were his own boy, "jump into the sleigh and drive across to Mrs. Penrose's. Say to Bill Henry, who will be waiting there, that I shall not go till tomorrow, and he need not wait longer. Then leave the horse at the post-office for me."

The doctor would not have asked Hiram had he understood the boys' plans; but he had asked. In the face of the other boys' scowls

and protests, Hiram jumped into the sleigh, told them he would come to them later, and drove across the village on his errand. When the morning was half over, he joined them. He helped in cutting a second hole in the ice; they moved the half-tent a little, and fished all day with moderate luck. They had a fire on the ice, and, on the whole, a good day. Long after dark they tramped home,—each with his heavy basket of smelts on his sled. Hiram had long since digested his luncheon, and he had a good appetite for his late supper. Then he was glad enough to go to bed.

The badge still lay on the table, as he had left it, and the boy saw it as he undressed himself. “‘Lend a hand,’ indeed,” he said, aloud this time, though he was quite alone. “Nobody wants me.” John could go off with the fleet, and Tom Hazard had told Hiram he expected four dollars a week after New Year’s. But poor Hiram covered himself up with the blankets, mortified because he could sing “Lend a hand” so loud, and then could go all day long without lending a hand to anybody.

He was soon sound asleep, but two angels were sitting, one at the head of his bed and one at the foot. In the whole range of heaven they had no nicer place or pleasanter to sit in.

One of them was named Abdiel. He said to the other, “This boy thinks he is of no use in the world. A great many boys think so. The finest fellows are most apt to think so, I believe.” The other’s name was Uriel. He said, “Yes, I know it is so. Don’t you remember that Cossack boy, on the Caucasus?”

“Yes,” said Abdiel, and they both laughed in the memory, whatever it was. “Now here is this boy, Hiram, who thinks he cannot ‘lend a hand.’ Just look in at Jehaina’s book.” And they both looked far out, as though they were looking through the side of the house upon something painted on a wall opposite.

Now Jehaina’s book is the book of “WHAT MIGHT BE.”

“See,” said Abdiel—and then he read aloud. “Hiram took the doctor’s message to Bill Henry, who was waiting for him. Bill Henry went home to his own room. He was just in time. The wood-box behind the stove was afire from the funnel. In three minutes Bill Henry put it out. Vulcan was troubled and disappointed. He had lighted the fire and it was well started. In five minutes

more, the office and store would have been in a blaze and all that ward would have taken next and burned. Wind at northwest, twenty miles an hour."

Jehaina's report went on, at great length and in great detail. He had all time and all space for it, and did not seem to care to be short. Abdiel read a bit here, and a bit there, as if amused. "The boy's errand was our last chance," Jehaina's informant had said. "I had reports right and left that the funnel was growing hot, and that the wood was smoking. But Bill Henry had left it so, and I had no right to interfere. Very glad we all were, when the doctor sent the boy. That was reported at once to me. But no one knew if the boy would go promptly, or linger on the way. Only Zadok and Cushi both said they were sure of him. And so it proved. He was just in time."

Abdiel read again. "Vulcan disappointed, Bill Henry glad. I am glad, Zadok and Cushi are glad, and, as far as I can find, all good angels are glad. Vulcan seems sorry, but he will not be." And having read this, Abdiel read no more.

"Now," said he, with that lovely smile of his, "if this Hiram of yours, whom I like more and more, had any trumpet to blow, he might make a very good strain out of our friend Jehaina's record there. He would go down town tomorrow, bragging to all the other boys, 'I saved half this town from being burned down.'"

"He is not of that sort," said Uriel. "I am so glad you like the little fellow. You know I told you so when you came over."

"Yes, indeed, I have never forgotten for a moment. Who would ever want to forget any boy who is so honest, and quick, and ready, and who never is bothered long about himself except that he cannot do more!"

"That is the only reason I had for wanting to tell him about Jehaina's record and the fire. It might encourage him, you know. If you say so, I could wake him now, or you might put it in a dream for him."

"No," said Abdiel, with that lovely smile, "we'll wait a little longer."

So Hiram slept on.

He had lent a hand, and never knew what came of it.

When he made himself of no reputation and took on himself the duty of a servant, he saved a quarter of the town from ruin.

And the boy does not know it today.

— *Our Sunday Afternoon.*

IN HIS NAME.

AFFECTIONATELY INSCRIBED TO "THE KING'S DAUGHTERS."

BY ADDIE B. BILLINGTON.

We women are quoted as "Creatures of Light,"
And honored at shrines which our presence makes bright;
As handmaids of toil, or the daughters of ease,
We each sway a kingdom at will, if we please.
That empire is Home, and the spell of our power
Rests not in fine raiment, nor beauty's rare dower;
The spirit of love, gift of heavenly source,
Guides impulse and motive with infinite force.
Love's promptings inspire us when fond hopes are slain,
Its influence lightens our birthright of pain;
Still true to love's instinct, our energies bend
To render glad service to kinsman and friend.
For love's sake we enter at learning's high gates,
And linger where knowledge our pleading awaits;
Then broadened horizons lend increase of zeal,
And longings arise for humanity's weal.
So loving and giving—our heritage blest,
We work on, in His name, as love knoweth best.

— *Iowa State Register.*

SHANTUNG, CHINA, Nov. 1, 1888.

MY DEAR DR. HALE:

YOU were kind enough to say a year ago that if some day I needed help away round on my side of the world, your "Ten Times One is Ten Clubs" would afford it. I send you a plea herewith, knowing that the arm of their helpfulness is a long one. At a certain little village in the province of Shantung in China, there met every Sabbath day a little company of worshippers. Surely never was God worshipped in shabbier abode than this. They met in a dwelling-house. It was just such a house as they all lived in, but was a mel-

ancholy place to which to invite the King in His beauty. But they shook their heads despondently. "No use," they said, "we are too poor! too poor!" Its walls were of mud brick; its window-panes of paper, which shut in the foul air, and shut out light. Its floor was Mother-earth. The timbers of its low roof were black with the smoke of long years. It was cold in winter, hot in summer, and all too small for their growing needs. Still, year after year found them there. Life was a grind. To most of them it meant unending hard work, poor fare and no comforts to speak of, while ready money was the greatest of rarities. They raised their own cotton, spun it and wove it, and cut their garments from this coarse homespun. They lived upon the millet, sweet potatoes and corn, which their own fields produced. They used as fuel to cook this homely fare their own millet stalks, grass and weeds. Happy the man who had forty strings of the copper cash so dear to their eyes, to spend in a year! As each string was worth about fifty cents, he would have a little fortune, indeed.

One of the Christians had an only son. The boy was recovering, one fall, from the typhus fever, and his appetite was perfectly insatiable. He went to a fair one day to make the family purchases. At sight of the dainties there displayed, the pangs of hunger so raged within him, that he was betrayed into spending about fifteen cents on eatables, then and there consumed by himself. He returned in shame and confusion to face his aggrieved family, and was so bitterly reproached by them with this unnatural waste that he took it to heart and ran away, leaving his parents childless, and was never heard of again. Plainly a people so poor as that could never arise and build. They undoubtedly felt like the man in America, who, when he was asked whether he owed nothing to the Lord, replied, "Yes, a great deal, but He isn't crowding me like the balance of my creditors." But where the power of God dwells all things are possible. One Sunday morning a teacher, one of their number, preached a sermon on the temple and the offerings made by the children of Israel to it. At the close he said, with the light of a new enthusiasm in his eye, "Friends, we have served God long enough in this shabby little house. We are now going to build a nice, new chapel, and it shall have a fine, red cushion on every seat." This

was like an electric shock. A new chapel! Red cushions on the seats! Truly, it seemed as incredible as if he had announced streets of gold and a temple all of one pearl. But the audacity of hearty courage was contagious. As he carried round the subscription paper the men pledged sums which no one would have foretold. The women followed with pledges that meant sharp self-denial for many a long day. Pathetic little sums they were, eloquent as the widow's mite in the sight of the Master, who weighs all our gifts on His own divine scales. After the men and the women were done the children came shyly up with their little gifts; tiny hoards saved for the New Year frolic, mayhap. Among them came Ching Ko—the little blind girl, poor, ragged, destitute. Her sightless eyeballs always roll when she is very eager. "Put me down for three hundred cash, teacher" (fifteen cents), she says. "It is all my own. I can give it." Even Chinese women, used to suffering, wiped their eyes on their wide sleeves at that. A small boy with a big heart, but no three hundred cash, sold his cap and went without. He received seven cents for it, which he sent up by a teacher with the message: "Do not despise my little offering, since, though so small, it is all I have." Assuredly, Heaven did not despise it. Other little groups of church members, far away in Peking, Tientsin and Kalgar, and unknown, reached out helping hands. A group of dusky women in the Hawaiian Islands sent their little sheaf. Loving little hands in Wisconsin earned the money which paid for the four shining red pillars which hold up its quaint, tiled roof. An infant church in California, with no house of its own, helped raise the spire which should point their Chinese brethren to the common Father of both. Thus Heaven smiled on the little chapel, and one glad day it stood complete—a substantial structure of grey brick, forty feet square, with its modest cross, ever carrying their thoughts upward to the One who begrudged no sacrifice for them. Sisters in Honolulu adorned it with a beautiful pulpit. It still lacks one thing. Hearty voices, sometimes to the number of three hundred, unite within its walls to praise their Redeemer. If they had a good organ to lead them, their praises might be a little more in unison and even more acceptable in His ear. A hundred and fifty dollars would buy such an organ and pay the freight to China. Would some to

the "Ten Times One" Clubs like to help? If so, they may leave on record in this little church one more evidence which shall melodiously declare to its worshippers each Sabbath day, "Christian hearts are one, the world around, and we all joy to bear one another's burdens, as Christ bore ours."

Hopefully yours,

EMMA DICKINSON SMITH.

Any contributions which the Ten Times One Clubs would like to make for this object, may be sent to Mrs. Arthur Smith, care of Mr. Langdon S. Ward, Treasurer of the American Board, Congregational House, Boston, Mass.

REPORTS OF TEN TIMES ONE CLUBS, ETC.

LEXINGTON, KY.

OUR work is very encouraging this year. Our society of Willing Workers was reorganized at the beginning of the school year. A large number of the members have finished their school days and others have moved away, leaving us only twelve members. However, they are good workers, some of them having kept up their classes through the summer vacation. They have met with many discouragements, but the love of the work has kept them from giving it up.

Another society, the King's Daughters, has been formed this year from the younger students. Their work is the same—that of teaching classes and reading to the sick and ignorant.

The two societies united in giving their scholars a Christmas tree. A box of toys, cards and books had been received from Northern friends, and these, with bags of candy, apples and oranges, made the tree as gay as heart could wish. Before two o'clock the teachers began to bring their classes. Some were such little ones, three and four years of age; others might have been as old as sixteen. The largest class came from the other side of town, some two miles away. There were a good many visitors, among them a little boy

who, in early fall, was hit on the hip by a stone and so badly injured that the doctors say nothing but a visit to the Cincinnati Hospital will help him. His people are very poor, so probably a life of suffering is before him. The little fellow had not been out of the house for two months, and his look of joy when his mother carried him into the school-room where the Christmas tree was, fully repaid those who had arranged for his coming. Gifts had been placed on the tree for him and his brother, so as to make his pleasure complete.

The service consisted of singing "Joy to the World," prayer by a colored brother, closing with the Lord's Prayer, in which all joined, the old Christmas story, recitations and songs by the children. I wish you could have heard a wee Pearlite recite. She was about four years old, with pretty features and white skin, and only the light wool to show her African descent. She spoke her little piece with as much grace and freedom as an older person could have done. Little John Wesley Carter, a curly-headed urchin of about the same age, said "Glory to God in the Highest" so loudly that none could complain of not hearing him. A little girl and two little boys spoke. One of the boys, John Adams, attends our school. Although eight years old, he is no larger than an ordinary child of five. When he came last fall he had not the faintest idea how to behave. He danced a jig on all occasions, and came near demoralizing the school before he learned that whistling, singing, fighting and eating were not a part of school life. On this occasion he was very subdued and overjoyed when he received a rattle with a whistle in the end. Two or three little maidens were made glad with bright pink aprons; one boy received a shirt waist and another a tiny skirt with a *pocket* in it. If the senders of that box could have seen the pleasure it brought they would have felt well repaid for their trouble.

A member of one of the classes was kept at home to care for her baby brothers. Florence has a lonely life. Her mother works out, leaving home early in the morning and not returning until night. Florence is about ten, and has the entire care of the little boys, two and four years old. I was determined she should see the tree, and as soon as possible went over and stayed with the children while she was gone. Things went smoothly for a while, until the three-legged chair which held the youngest tipped over,

and away went baby, cake and all. He cried lustily for a few minutes, but a thought of his cake, which I had given him, restored his good spirits. Such poverty I never saw. They live in one room, cook their food over a small grate, and eat it out of the kettle, I guess, for I saw no dishes except the cooking ones. I believe the father works out, and spends his earnings for drink and tobacco.

We have received a number of bundles of papers from friends since our wants have been made known in LEND A HAND. Some do not realize that in our present state expressage is quite an item, if unpaid. Others have been very thoughtful of it.

Since writing the above, we have met with a great loss in the death of our dear principal, Rev. Azel Hatch, who left us just as the new year began to open. Our work will still go on. Pray for us that we may do it well.

PEABODY, MASS.

THIS club was formed in January, 1884, with a membership of twenty-five boys and girls from 10 to 18 years of age, for such charitable and other needed work as they could easily perform, in the hope that it would cultivate a helpful spirit, and a thoughtful sympathy for others.

On this fifth anniversary of their organization they present to their friends a report of their most important work. The objects of the club are printed on a card, which is given to each member on joining, as follows:—

YOUNG WORKERS' OBJECTS.

To help others.

To help each other.

To improve ourselves.

To raise money for charitable purposes.

YOUNG WORKERS.

This name was chosen with care. All members are expected to be workers, and while they wish to be young, many of them object, with good reason, to be called "Little Workers."

OFFICERS.

They consist of a President, two Vice-Presidents, a Secretary, Treasurer, and Collectors. All are eligible to office until 18 years of age. After that they are honorary members, with the exception of the President, who may be of any age.

MEMBERS.

No effort has been made to obtain a large membership, but rather to keep the numbers the same from year to year. The club has now thirty-two members; as many as the present officers can easily take charge of.

MEETINGS.

Literary, business or working meetings have usually been held fortnightly, from October to May.

EARNINGS.

The Young Workers have earned during the five years \$525.00, an average of more than \$100.00 a year. They have expended \$519.33, leaving \$5.67 in their treasury.

Their funds have been raised by membership fees, fairs, entertainments and sale of work, and some voluntary contributions from their friends. They have never solicited anything but patronage of their youthful efforts.

EXPENDITURES.

Their earnings have been spent for the Country Week Charity, the Children's Mission, for Christmas gifts to the aged or sick, for winter clothing for needy children, for horse car rides to church for persons unable to walk, and for musical instruction, and the preparation of operettas for the entertainment of the Sunday School and society at Christmas.

THE COUNTRY WEEK.

The larger part of their work has been for the Country Week Charity, which is carried on under the auspices of the Young Men's Christian Union of Boston.

For five summers, a party of poor children has been invited to Peabody for two weeks of country air and good living, either as visitors or boarders. From ten to sixteen have been invited each summer, and, with hardly an exception, they have been well behaved and attractive children.

Many of them have been invited again and again, several having visited Peabody each of the five summers. This is not a sectarian charity. The children come from Mission Schools of all denominations in Boston. Several ladies have visited the homes of the Country Week children, for the sake of judging the value of this charitable work, and have, thereby, been greatly encouraged to continue it. The whole number entertained during the five years has been seventy children.

The money spent for their board has been from \$32.00 to \$42.00 each year. The whole amount used in this work has been \$202.00.

CHILDREN'S MISSIONS.

A Mite Box has been used at the regular meetings for collecting pennies for the Children's Mission in Boston. Three boxes have been sent, containing in all \$10.22.

FAIRS.

In May, 1884, the Young Workers held a successful Fair in the Chapel. The liberal patronage of their friends enabled them to clear the sum of \$128.00. They have not held an independent Fair since, but have furnished a table with their work at three annual Fairs of the society, earning in this way \$79.00. At one of these Fairs they gave the Ladies' Association \$20.00, and at another \$9.00. They were kindly allowed to keep the rest of their earnings for their own use.

The club contributed 30 articles for an Old Ladies' Home Fair in 1885, which were valued at \$12.00. At another in 1888 they had a booth, the sales from which netted above \$22.00.

ENTERTAINMENTS.

Operettas have been given at Christmas for the free entertainment of the whole Society four years, at an expense to the Club of \$20.00.

In November, 1885, an operetta was given, the receipts of which were \$72.00. Two dramas have also been given by the girls of the club; one in May, 1888, netting \$18.00, and one in November, 1888, from which \$33.00 was cleared.

PICNICS.

Five excursions to the seashore or the country have been given to the Country Week visitors in July or August of each year.

CHRISTMAS BARRELS.

A Christmas barrel of clothing, books and toys has been sent to the Young Men's Christian Union four years for the Country Week children. Two boxes of clothing and a play house have also been sent to the Children's Mission. A bed quilt was made, and clothing contributed by the Club for a barrel, which was sent to the Indian Mission School in Montana.

CHILDREN'S CLOTHING.

Some articles of clothing, made or purchased by the Club, have been given every Christmas to children who needed them.

FRUIT MISSION.

At Christmas each year twenty-five or thirty baskets of fruit have been sent from the Christmas tree to the sick or aged in the Society, each basket containing a Christmas card, with a kindly greeting from the Young Workers.

THE COOKING CLUB.

One department of the Young Workers is a Cooking Club, to which about half the members belong. This department has earned nearly \$25.00.

Some of the most important work of the Club has been described. We omit much that would be interesting to tell. While we feel that more

has been accomplished than we could have hoped to do when we began, we are not inclined to rest satisfied with the past, but in the spirit of Mr. Hale's mottoes:—

“Look forward and not back.”

“And Lend a Hand.”

ATHOL, MASS.

WE organized about three months ago, and so far have proved as energetic and interested in the work as any club composed of older members could be. We are members of the Second Unitarian Sunday School—ten little girls between the ages of eight and eleven and one of the teachers.

Our first work was making an afghan, which we donated to the Fair held by our society recently.

Then as we began to think of Christmas we were afraid there were many poor children who would have empty stockings on Christmas morning, so we each contributed old toys and met Saturday afternoons to repair them.

We had six dolls that were almost as good as new after having their faces newly painted and their clothing freshened and repaired. There were also toys for boys and babies.

Twelve little hearts were made happy on Christmas by our efforts.

We shall have to depend upon LEND A HAND for ideas to help us what to choose for our next work.

WORCESTER, MASS.

THE LEND A HAND SOCIETY OF UNITY CHURCH.

OUR club, composed of thirty-nine active and twenty-six honorary members, was formed Jan. 28th, 1888.

We hold meetings on every other Saturday from three to five o'clock. We have a president, two vice presidents, secretary, treasurer and three directresses.

The club has given two entertainments. One was a “Tea,” the other a “Sale.” At the “Tea” Mrs. M. C. Harris, an honorary member, read the following original poem:—

LEND A HAND.

[Verses dedicated to "The Lend a Hand Club" of the Church of the Unity.]

"Look up," light cometh from above;
In sombre pathways dark and drear,
When overcome by doubt and fear,
Look up, and find there light and love.

"Look forward," as the seasons roll;
Leave anxious, worrying cares behind,
And ye who seek will surely find
Food for the hungry, fainting soul.

"Look out" among all human kind;
Judge not the world in lines too small;
Take for your own the cause of all,
And thus all interests be combined.

Now, "Lend a Hand," the way is clear;
At church, at home, or in the street,
Amid the crowds you chance to meet,
Some one who needs you will appear.

What though you are a little band?
The dropping pebble in the lake,
That scarcely doth the silence break,
Sends ripples to the distant strand.

So little helps, in kindness given,
Beginning humbly here and there,
And spreading outward everywhere,
Will make the *whole wide earth a heaven*.

The club has had a present of about thirty-five dollars, which, with money made at the "Sale," has enabled us to continue our charity work.

We have sent several bundles of clothing to the Baldwinsville Home and have made many articles for the needy people of the parish.

May-day evening the members of the club carried some May baskets which they had made to the Old Ladies' Home.

All members of the club, both active and honorary, endeavor to live up to their mottoes:

Look up and not down:
Look forward and not back:
Look out and not in,
And Lend a Hand.

INTELLIGENCE.

REPORT OF THE MASSACHUSETTS INDIAN ASSOCIATION.

[PRESENTED AT THE ANNUAL MEETING DECEMBER, 1888.]

OUR work the past year has been upon the old lines of the association — rousing public interest here in the needs and wrongs of Indians, and keeping a teacher among them in their own homes. We are so cramped in means that much of the work we are eager to accomplish must be left to hope — “heeled in,” as gardeners say of the plants they keep half underground, waiting for better time and weather to set out, — but never forgotten. We have printed a few leaflets, some of which are here for distribution to-day, and our chief expenditure has been in aid of the Omaha Mission, established in October, 1887, by the National Association, which would gladly have given it wholly into our charge, if we had been able to undertake it. But, good and deeply interesting as this work proves, we are already giving it a disproportionate amount of our income, leaving too little for printing, for public meetings, for that “agitation” which is as important on the one side as teaching the Indians is on the other. Besides, our income is not a fixed sum. We have been generously helped by many of our branches, but their very generosity makes it uncertain how much they will give us another year, and how much they will send in other directions, equally to the advantage of the Indians, it may be, but not strengthening the usefulness or the credit of the State Association. Thus we are hampered in our action both by poverty and by uncertainty, and much of our energy is necessarily spent in obtaining the means to work with.

The Omaha Mission is under the charge of Dr. and Mrs.

Hensel, earnest, enthusiastic people. They ride and run, teach and preach, sew, nurse, garden, cook, mend wagons, houses, pumps, souls and bodies, and, after a year's hard work, have gained a living influence over the people. As an instance of Dr. Hensel's intelligent foresight, I quote this passage from his report just sent to the National Association: —

"I have now planted five hundred trees and will plant a thousand more, which will serve not only as a wind-break, but be ornamental and in time useful for fuel, which is growing scarce. The trees cost nothing, and the planting but a trifle."

Then he says: —

"During the year I have aided those in distress in whatever way I could. I have mended one wagon-wheel, made one sled, ironed one neck-yoke, put handle on one plow, mended and painted one cupboard, put together and painted five tables, benches, &c., and distributed them, made a door in a house, got paper for a house, repaired one house nearly equal to building one, repaired and made fence, repaired pumps in well, repaired roof of building, repaired cisterns, helped to put in new pump. Good Mr. Baker, the miller, at Winnebago Agency, did this plumbing gratis; the industrial teacher of the Agency-school here also assisted, thus saving an expense of \$10 or \$12 to the mission.

"When we give tables, benches, &c., we pledge the individual to use them as white people do, saying that if these things are abused they will be taken away and given to those who are trying to make real progress. One man asked for knives and forks, spoons, plates, cups and saucers with his table. That is progress!"

The Omahas appear eager for instruction, and the evening school and the sewing class have been very successful, and are used to instil many more ideas than the mere names would suggest. The women get hints upon neatness, housekeeping, nursing and cooking, while the men are told about the laws under which they have now begun to live, and the duties belonging to good citizenship. The hospital, too, insufficient as the accommodations still are, has been so well started by contributions from Maine, New Jersey, Washington, D. C., and Massachusetts, that it already does good service. You may judge of the value of such a place by the account Dr. Hensel has

just sent of an amputation he had to perform in an Indian's own house. He says: "This was a terrible thing to the family and friends, many of whom gathered in and began wailing, just as they lament for their dead. And just as we were ready to operate, a man took the floor and made a speech; everything calculated to excite the patient and render things as unfavorable as possible for the success of the operation and the recovery of the patient. No table upon which to place him. How I wished for our hospital! This man lives about four miles from here. I must visit him daily, having four streams to cross, and all to ford save one. * * * * Contributions of money and clothing from the East would be thankfully received by this needy family."

Dr. Hensel gives an excellent report of the attendance upon the Sunday services, held out of doors in the summer, and in various houses since. He says:

"We suggested almsgiving in connection with our prayers and praises, remarking that if this would keep any one away we did not wish to establish it, asking their advice about the matter. They promptly answered, "We will have the collection." We have been holding this Sunday School, as we call it, at the different homes. If we had not a representative from a given home we would all agree to meet there next time, no matter though the distance were much greater. Last Sunday a great-grandmother walked three miles to attend the meeting. In order to cultivate the grace of giving in connection with public service we placed an object before the people, encouraging them with the hope that whatever they raised would be increased several fold by Eastern friends in order to provide them a neat and respectable place of worship, in which we could hold our Sunday meetings, and the day school also from May to December, the latter to be taught, perhaps, by one of their own people under the direction of one of us missionaries. This school, I told them, would perhaps be partly supported by themselves and partly by your association. This is just what they want, and our meetings have therefore been most enthusiastic. Some among them who are Catholics come with the others, contributed as freely and seemed as hearty in every other way. The priest has stopped visiting this field and we are united, all of one mind to go forward. At our last

meeting the collection was \$4.50, although it rained nearly all day. They had not expected me, but a few families were soon gathered together by sending a boy on horse-back for them after I arrived. The work is most interesting, and the people themselves have a missionary spirit, and are trying with all their might to baid themselves up, and to help those less fortunate and less progressive. Here is a class of intelligent beings, who understand the English language, and yet have been without the gospel at this point until the Women's National Indian Association sent their medical missionary and his wife to this field.

"The people come promptly to these Sunday services, nor do they stay outside and talk after they arrive. They come dressed in their best, and present a neat appearance, and they take part in the services. We open with singing and the Apostles' Creed, in which we all unite, after which we have prayers, singing, reading the Sunday School lesson, and the instruction upon the same, prayer, repeating of texts by the children, other texts by all, and the closing prayer, all uniting in the Lord's Prayer at the end. Then we distribute papers and picture-cards to the children and take up a collection. Depend upon it, my little congregation will do all they can."

Surely such work as this is worth upholding and upholding steadily, and yet there is danger that, from sheer lack of funds, we may be forced to drop it. We have not had so many donations as usual this last year, and at the risk of being importunate, we must urge our friends to remember that money can never be used to better purpose than now, and that now is peculiarly the "accepted time" with regard to the Indians, since it depends very much on the impulse given the present generation whether the race become useful citizens, or hang a wretched, pauper clog on the rising civilization of the West.

We heartily thank our branches for what they have done through us this year, and also for what they have sent directly to the Omaha Mission. Dr. Hensel gratefully acknowledges \$95.00 from Fall River, \$10.00 from Great Barrington and \$10.00 from Mrs. J. Cook, which will not be found in our treasurer's report, because not sent through us. We wish that the federative tie between us and the societies which have been organized and encouraged chiefly by

our efforts, could be drawn closer, so that the Massachusetts Indian Association might speak and act with the assurance that it was giving expression to the common feeling of all, and was sustained by an interested and satisfied constituency. To this end we welcome any information, any opinion from each and all of our branches, and we especially suggest and recommend that each hold its annual meeting the third week in October, and make immediate report to us, as we propose, in accordance with the desire of the National Association, to make our annual meeting the first week in November, and give an instant report to them; in time for their annual meeting the third week in November.

The larger our knowledge and the more united our action, the more potent we shall make the voice of the old Bay State, sounding like a clarion against oppression and injustice, and for liberty and education. May it ring comfort and protection to what are left of the red men who first gave kindly greeting, on these very shores of Massachusetts Bay, to the Pilgrims of the Mayflower.

MARY E. DEWEY,

Corresponding Secretary.

TREASURER'S REPORT OF MASSACHUSETTS INDIAN ASSOCIATION,

FROM JANUARY, 1888, TO DECEMBER, 1888.

RECEIPTS.

Cash on hand Jan. 7, 1888	\$ 99 23
Subscriptions	219 00
Donations	167 34
Life members	30 00
Collection at meetings	60 00
Dues for the Woman's National Indian Association,	97 63
Bicket branch, for legal aid to Indians	5 00
Donation for legal aid to Indians	6 00
Stockbridge, for legal aid to Indians	30 00
Stockbridge, for general work	20 00
Sheffield branch	5 00
Lowell branch	5 00
Wellesley College Indian Committee	50 00
Fitchburg branch	10 00

CITIZENSHIP.

169

Cambridge branch	\$208 00
Jamaica Plain branch	50 00
Salem branch	150 00
Pittsfield branch	10 00
Lenox branch	65 00
Lend a Hand Club, Medford	2 00

TOTAL \$1289 20

MRS. FRANK WOOD,

Treasurer.

EXPENSES.

Dr. Hensel's salary	\$700 00
Dues to Woman's National Indian Association	207 38
For Dr. Hensel's work	53 90
Boston Indian Citizenship Committee	86 00
Sisuton school	50 00
Turtle Mountain Indians	10 68
Rev. Joseph Ward	25 00
Rev. C. W. Shelton	10 00
Mrs. C. W. Shelton	10 00
Printing annual report and postal cards	71 25
Postal cards and postage	20 00
Literature Committee	10 00
Advertising for public meetings	12 68
Balance in hand Dec. 12	22 31

TOTAL \$1289 20

MRS. FRANK WOOD,

Treasurer.

CITIZENSHIP.

WHERE TO BEGIN.—The Rev. Mr. Dole recently read an excellent paper before the Massachusetts Society "For Promoting Good Citizenship," the gist of which was that in his moral status was to be found the measure of the trust-worthy citizen.

Amid all the schemes and devices for reforming and purifying our social and political conditions, how little account is taken of the fact that if all who compose our people were endeavoring to live up to a high moral standard, any form or condition of social and political organization would answer

fairly well their needs. Is not then the ethical improvement of the individual the first and principal thing to be sought? Regulation and reform of the civil service, purification of the proceedings at the polls by legislative enactments, and in general all remedial measures are well worthy of support, but is it not wise to attempt the education of the community up to a standard of morality, political as well as social, which will render these unnecessary?

CONSTITUTION.

ARTICLE I. *Name.*—This Society shall be called "THE MASSACHUSETTS SOCIETY FOR PROMOTING GOOD CITIZENSHIP."

ART. II. *Object.*—The object of this Society shall be to disseminate a knowledge of the principles of good citizenship, and to promote the observance of the duties imposed thereby.

ART. III. *Membership.*—Any person desiring to further the object of the Society, either by individual or organized effort, may become a member by signing its Constitution.

ART. IV. *Directors.*—The administration of the Society shall be vested in a Body of Directors. Any member may become a Director by vote of a majority of the Directors present at any regularly called meeting. The original Body of Directors shall be elected by the members at the meeting at which this Constitution shall be adopted.

An annual tax of One Dollar shall be assessed upon each Director.

ART. V. *Officers.*—The officers of this Society shall be a President, one or more Vice-Presidents, a Secretary, a Treasurer, and an Executive Committee consisting of the President, the Secretary, and five others.

These officers shall be elected annually by a majority of the Directors present at the regular annual meeting, and shall perform the duties usually appertaining to their respective positions.

ART. VI. *Amendments.*—This Constitution may be amended at any regularly called meeting of the Society by a two-thirds vote of the Directors present, such amendment having been proposed at a previous regular meeting.

PRESIDENT.

REV. EDWARD E. HALE, D. D.

VICE-PRESIDENTS.

W. A. MOWRY, PH. D.,
HON. E. B. HASKELL,

HON. EDWARD ATKINSON,
REV. JOSEPH T. DERYEA, D. D.

PROF. N. S. SHALER,
E. C. CARRIGAN, Esq.

SECRETARY.

C. F. CREHORE, M. D. Office, 3 Hamilton Place. P. O. Address, Box 1252.

TREASURER.

SETH P. SMITH. Office, 23 Court Street, Room 72.

EXECUTIVE COMMITTEE.

The PRESIDENT and SECRETARY, *ex-officio*.

EDWIN D. MEAD, *Chairman*. DAVIS R. DEWEY, PH. D. REV. PHILIP S. MOXOM.
SETH P. SMITH. CHAS. E. HURD.

(Communications for Executive Committee should be addressed care of Secretary.)

STANDING COMMITTEES.

Membership.

C. F. CREHORE, *Chairman*. REV. HENRY LAMBERT. REV. REUBEN KIDNER.
CURTIS GUILD, JR. REV. A. E. WISSHIP. D. C. HEATH.
REV. E. A. HORTON. MISS LUCIA T. AMES.

Courses of Study, etc.

DAVIS R. DEWEY, PH. D., *Chairman*. Address, Massachusetts Institute of Technology.
REV. JOHN G. BROOKS. REV. CHAS. F. DOLE. ALBERT B. HART, PH.D.
JOHN FISKE. EDWIN D. MEAD.

Publications and Lectures.

REV. PHILIP S. MOXOM, *Chairman*. Address, 3 Berwick Park.
W. A. MOWRY, PH. D. CHAS. E. HURD. IRVING MEREDITH.
GABRIEL BRADFORD. MISS NINA MOORE.

Finance.

SETH P. SMITH, *Treasurer, Chairman*. EDWARD GINN.
JOHN S. CLARK. DANIEL LOTHROP.

NOTE.—Contributions and remittances of dues should be made direct to SETH P. SMITH, Esq., Treasurer, No. 33 Court Street, Boston (Room 73).

All other correspondence to be addressed to C. F. CREHORE, Secretary, P. O. Box 1252, Boston, or at the office of the Society, Phillips Building, No. 3.

BY-LAWS.

I. The annual meeting of the Society shall be held on the Monday next preceding the last Wednesday of May in each year at an hour and place to be designated by the Executive Committee, due notice thereof to be sent by mail to each Director, at least three days previous thereto. The business of such meeting shall be first to hear and act upon the reports of the President, Secretary, Treasurer, and standing committees; second, the election of officers by the Directors for the ensuing year; and third, the transaction of any further business which may properly come before the Society.

In addition to the annual meeting, regular meetings of the Society shall be held on the last Monday in September, December, and March. Special meetings may be called at any time by the Executive Committee. No notice need be given of regular meetings, but special meetings shall be called as provided for in the case of the annual meeting.

II. The Directors shall elect annually the following standing committees, of each of which a member of the Executive Committee shall be, *ex officio*, Chairman:

(1) A Committee on Membership. This committee shall have general care of the extension of membership, nominations to the Body of Directors, etc. (2) A Committee upon Courses of Reading, and upon Courses of Study in Schools and Higher Institutions of Learning, in matters pertaining to Citizenship. (3) A committee upon Publications and Lectures. (4) A committee upon Finance. To this committee is entrusted the duty of soliciting pecuniary aid to carry out the work of the Society.

III. These By-laws may be amended by a majority vote of the Directors present at any regular meeting, due notice thereof having been given at a previous meeting.

THE MASSACHUSETTS SOCIETY FOR PROMOTING
GOOD CITIZENSHIP.

TO MEMBERS AND FRIENDS:—

The question is often asked, "What is the object of the Society for Promoting Good Citizenship, and what are its members expected to do?"

1. They are expected, in the first place, to encourage and assist everything which tends to make men good and intelligent. The good citizen is, before all else, the good man. The study, teaching and application of the principles of a broad morality lie at the very base of efforts for good citizenship. As De Tocqueville saw it to be in his time, so we see it to be in ours, the success of a republican democratic government depends upon the general moral and intellectual character of the community. We need intelligence, education, conscience and health: and whoever is working wisely to promote these, whether as a member of this Society or in his own particular vocation, is working for what makes the foundation of good citizenship.

2. The immediate and special inquiry as to the nature of good citizenship leads to the study of political history and political philosophy. We wish to see more serious and thorough study of what the world's great thinkers in the past have thought and said upon government and the state. We wish to encourage a more careful study of our own American history and institutions, our constitutions and laws, and this in comparison with those of other countries.

Members of this Society, individually or in association with each other, in simple local organizations, in clubs or classes, are urged to these studies in a more systematic and comprehensive manner for themselves, and to prompt, direct and assist such studies on the part of others. Let them study the town and the town meeting; let them study the city, the commonwealth, the nation and international relations. It is by such broad studies of history and of politics that a true civic spirit is chiefly sustained. They are therefore the primary duties of the American citizen, and especially of those who, interested in this movement, desire to promote a more intelligent patriotism and a better public opinion.

3. It is the duty of the good citizen, and especially of those who undertake the work of promoting good citizenship, to give earnest attention to the political and social questions of the day: such questions as—at the present time—protection or free trade, prohibition or license, the relations of capital and labor, the limits of state control of industries, compulsory education, the school board, the caucus, the tenement house, sanitation and charities, immigration and international arbitration.

It is the good citizen's duty to dispel ignorance and to spread knowledge of facts on these subjects and to foster a large and worthy spirit in dealing with them. It is his office to make knowledge powerful and controlling by attending faithfully to his own duties as a voter, beginning with the primary meeting, and by inciting every citizen within the circle of his influence to the same faithfulness.

The organized work of the Society must be very largely confined to affording its members requisite aids for their individual efforts. Upon earnest individual effort the success of the work must ultimately depend. The larger the membership, the wider will be the Society's field of operation; and members are urgently requested to induce their friends to join, as well as to give careful attention to the matter of local organization.

Copies of the Constitution and By-laws, and any needed information, may be obtained by addressing the Secretary of the Society, Dr. C. F. Crehore, 87 Milk Street, Boston. (P. O. Box 1252.)

PUBLISHERS' DEPARTMENT.

LEND A HAND MONTHLY,

A Record of Progress and Journal of Good Citizenship.

EDWARD E. HALE, D. D. Editor.

JOHN STILMAN SMITH Managar.

SEND ALL ORDERS

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It goes without saying that the editorial part of this periodical, by Dr. Edward Everett Hale, is most ably and satisfactorily conducted. We know of no other magazine like it.—*Field and Stockman*.

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PUBLISHERS' DEPARTMENT.

THE FORUM is the New York monthly review in which the most distinguished writers on both sides of every question discuss living issues. Its contributors lead and mould public opinion; and during a year, every subject, political, social, economic, literary and religious, that comes up is treated by the highest authorities.

WE have no readers of LEND A HAND who are not interested in the account we gave in December of the Murdock Hospital in Boston. Here are one hundred or more women regularly treated, and, as the report showed, with remarkable success. The Liquid Food which is used so largely in this hospital is that which is advertised on another page. It is no quack article, but has met with favor from the very highest authorities.

LEND A HAND.—To all interested in its object—and all should be—this magazine shows what has been done for the benefit of mankind throughout the world, and what more might be. The alleviation of suffering and rebuilding the ruins of humanity is surely a noble office, and neither can so well be accomplished as by organization.

LITERARY NOTICES.

WE are glad to acknowledge the receipt of a very convenient mercantile diary from the enterprising house of A. Shuman & Co

THE most convenient, valuable, and novel business, table or desk calendar for 1889, is the Columbia Bicycle Calendar, issued by the Pope Mfg. Co., of Boston, Mass. It is in the form of a pad of 365 leaves, 5 1-8x2 3-4 inches, with blanks for memoranda. The leaves are sewed at the ends so that any entire leaf can be exposed whenever desired.

THE FEBRUARY CENTURY MAGAZINE contains chapters of peculiar interest, describing (1) the events leading up to the final removal of General McClellan, (2) the financial measures undertaken by Mr. Chase and advocated by Mr. Lincoln for carrying on the war, (3) the relations between President Lincoln and Secretaries Seward and Chase, including the incident of the simultaneous resignation of the two secretaries, and the manner in which Mr. Lincoln averted a political catastrophe. The Century Co., 33 East 17th St. (Union Square), New York, N. Y.

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